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Federal Minister condemns speaking tour of British writer

David Irving, British writer and historian, has been denounced by the government and Jewish groups. His speaking tour was plagued by cancellations and poor attendance.

Alison de Groot

OTTAWA/HULL — Gerry Weiner, Federal Minister for Human Rights, has released a statement calling David Irving's speaking tour in Canada, "abhorrent to Canadian values and ideals," and "an incitement to racism." Irving's career has centred around his writing and lecturing that the Nazi persecution of Jews and the Holocaust itself have been exaggerated.

Irving has given support to and received sponsorship from individuals and organizations "whose racist and anti-Semitic credentials are beyond dispute," says the Minister's statement. It goes on to point out Irving's testimony on behalf of Ernst Zundel who was later convicted under Canada's laws against the promotion of hatred.

The Council for Public Affairs, a British Columbia group, sponsored Irving's 10-day whirlwind tour which began October 26. The group flies under a banner of "freedom, justice and preservation of a Christian heritage" — an irony which Bernie Farber of the Jewish Centre in Toronto says is very common. "Anti-Semitic and racist groups often throw in 'Christian' to justify themselves, to appear legitimate," explains Farber.

Damage minimal

Farber says the group knew Irving's name would immediately raise a red flag and so the booking for this speaking tour did not list Irving as the speaker. It only listed the subject: German reunification. Many of Irving's engagements were cancelled when provincial and federal government officials and Jewish groups, such as the Jewish Centre and B'nai B'rith Canada publicly condemned the tour.

"We were very, very impressed with all levels of government in quickly responding to this," says Farber, who was especially impressed with Ontario Premier Bob Rae's reaction. "Rae was even in contact with the Ottawa Congress Centre to try to encourage them to cancel their booking." The Congress Centre was the only publicly-funded forum to allow Irving to speak.

"There will always be small numbers who will listen to people like Irving," Len Westerberg of the Secretary of State of Canada's office says, "but the damage was relatively small." Westerberg says where there were not cancellations, attendance was very low. He even suggested that the tour lost money due to poor attendance and high security costs.

In 1975 Irving created a storm of controversy by saying that there was no documented proof that Adolf Hitler knew about the mass execution of Jews in Nazi concentration camps. Later, in 1983, he was one of the first historians to declare that diaries believed to be written by Hitler were fake, although he later changed his mind and pronounced them genuine.

Sympathy for Nazi Germany

More recently, in 1988, Irving

See **SPEAKING** -- p. 2.

Thinkbit

Common sense is the most widely shared commodity in the world, for every man is convinced that he is well supplied with it.

Rene Descartes (1596-1650)

Multi-faith group calls for equity in education

Robert VanderVennen

TORONTO — A coalition of Aboriginal, Buddhist, Christian, Hindu, Muslim and Sikh people have appealed to the Ontario government of Bob Rae for justice and equal opportunity for all families who seek schooling in conformity with their religious beliefs and value frameworks. This is the first time such a diverse group has banded together to protest the government's discrimination against religion in schools.

At a press conference at Queen's Park the group released a statement asking the Ontario government to provide "necessary public funds for constitutionally acceptable religious education programs and for alternative and independent schools which meet appropriate guidelines established by the Minister of Education." The group is unhappy that Ontario supports only education consistent with secular humanist and Roman Catholic viewpoints.

Aileen Van Ginkel, who chaired the press conference, said that the group is asking the government to set up a representative advisory committee to make recommendations to the government on the circumstances under which it could provide funding on a voluntary basis for schools not part of the public or separate school systems, and for religious education instruction, recently hedged in tightly by a court decision in Elgin County.

Lyle McBurney of the Ontario Association of Alternative and Independent Schools pointed out that Ontario now has 515 alternative schools with a total of 65,000 students enrolled. New Muslim schools are adding to those numbers. To fund schools that wish it at reasonable levels would cost Ontario an estimated $75 million a year.

Christian groups participating in the multi-faith group include the Seventh Day Adventist Church, Citizens for Public Justice (CPJ), the Ontario Alliance of Christian Schools, Mennonite Schools and the Evangelical Fellowship of Canada.

Jewish and Catholic groups say they support this multi-faith overture, but for practical political reasons did not sign the statement.

Ontario governments have long ignored calls to recognize the desires for parents for education consistent with their beliefs. Gerald Vandezande, public affairs director for CPJ, pointed out that although Premier Rae has said his party does not favour public funding for independent schools, he has promised to hear and respond to all Ontario citizens. Rae has pointedly mentioned that the failure of David Peterson and his Liberals to do so satisfactorily was a major cause of their defeat.

The press conference was well-attended by the media and received coverage in the Toronto daily papers, TV and radio. It drew reporters from as far as Kitchener and London.

Photo: Robert VanderVennen

Multifaith group argues at press conference for religious education (l. to r.) Gerald Vandezande, Manohar Singh Bal, Aileen Van Ginkel, Lyle McBurney, Dr. Mohammad Ashraf.

In this issue:

A child immigrant casts a whimsical but astute eye on herself, her family, her faith, in Mins Reinsma's story "From Grietje to Greta" ..... p. 10
The Reformed church in Hungary gains momentum. See Bert Witvoet's third article on his Eastern European trip ..... p. 11-12

Christian union condemns secular union's 'naked power grab'

TORONTO (CLAC) — The resolution, passed by the Provincial Building and Construction Trades Council of Ontario two weeks ago demanding that the Rae government make AFL-CIO union membership compulsory for all construction workers in Ontario, is a naked grab for power, says Ed Grootenboer, executive director of the Christian Labour Association of Canada (CLAC).

While miners in the Soviet Union are forming their own independent unions and millions of workers in Poland, Czechoslovakia and other East European nations have shaken off the yoke of state-imposed unions, the AFL-CIO building trades unions demand that the Ontario government grant them monopoly status and force all construction workers into their ranks as a condition of employment.

Says Grootenboer: "These unions pay lipservice to freedom of association but to them it is nothing but a hollow phrase. For years they have unsuccessfully tried to force CLAC-organized workers out of the construction industry. This brazen attempt to obtain an absolute monopoly position smacks of totalitarianism that should not be tolerated in any democratic society, least of all in a province with a New Democratic government."

The CLAC is an independent labour union that has organized some 3,000 construction workers in the province. According to Grootenboer, CLAC persuades workers to become unionized but never forces them. "For a union to rely on coercion and forced membership is an admission that it cannot convince workers to join voluntarily. If the coercion comes from the government, freedom of choice turns into a total sham. If ever there was an example of top-down organizing, this is it."

It is significant that the Ontario Labour Relations Act and the Charter of Rights and Freedoms specifically guarantee freedom of association. And Art. 20 (2) of the United Nations' Universal Declaration of Human Rights goes a step further by stating, "No one may be compelled to belong to an association."

CLAC has contacted Ontario's Minister of Labour and an early meeting is being scheduled.

There were no worthy films this week.
Cinema Summaries
will return next week.

Speaking tour of British writer condemned

... continued from page 1.

published *Churchill's War: A Struggle for Power*, in which he argued that former British Prime Minister Winston Churchill was a drunk who deliverately prolonged the Second World War to promote his own political career. That year, Irving arranged another Canadian speaking tour to promote his book. Irving claimed he personally sold 600 copies during that five-day tour of British Columbia and Alberta and distributed another 2,000 to B.C. bookstores.

Although historians are troubled by Irving's apparent sympathy for the Nazis, Irving maintains that he is not anti-Semitic. In 1988 Irving was quoted: "There is a certain amount of Jewish hostility toward me in Britain, but that does not mean I am hostile to the Jewish community."

According to government's and Jewish groups' reaction to Irving's tour, here in Canada there is no place for Irving and his ideas.

With files from MacLeans *magazine.*

Citizenship Minister joins in outcry against offensive joke book

TORONTO (OMC) — Ontario Minister of Citizenship Elaine Ziemba has joined in the public outcry against a book that features jokes about women, gays, Jews and racial minorities, and is urging book distributors across the province to consider its harmful effect on mutual understanding and respect in the province.

"This abhorrent publication panders to the lowest standards of humour and serves no purpose but to incite intolerance and hatred in our society," said Ziemba, who is the minister responsible for Human Rights and Race Relations.

The Minister commended David Kosub, who initiated the protest against *Outrageously Offensive Jokes IV*, for his individual courage and leadership. She also praised the efforts of the city of Toronto Mayor's Committee on Community and Race Relations and the B'nai B'rith League for Human Rights.

"I am pleased that some stores have voluntarily removed this book from their shelves," said Ziemba. "I hope others will take similar action in the interests of racial harmony and human decency."

The Ministry's Race Relations Directorate is contacting the book's distributors and conveying to them the book's negative impact on race relations. The directorate is also maintaining contact with the Toronto Mayor's Committee and the Metro Police Morality Squad which is investigating this issue.

Don't forget ... It's time to extend Christmas greetings through C.C.

Just a reminder that the deadline for season's greetings to appear in the Dec. 7 Christmas issue is Wednesday, Nov. 28. Every year subscribers to *Calvinist Contact* use the special classified section to extend their season's greetings to family and friends. Kindly enclose payment of $20 with your ad and send it in today. Forget the fuss of Christmas cards and postage stamps; one ad does it all.

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Where, oh where has the CHP gone?

Aaltje Hultink Moes

Unlike most minor parties in Canada, the Christian Heritage Party (CHP) announced its political debut in 1987 with the type of hoopla and hype reminiscent of the three major parties. It promoted itself as the only principled party in the nation, proclaimed its intention to restore Canada to social, economic and moral vigour, and produced an ambitious "blueprint for restoration."

At first, it seemed that political success was just an election-call away. Eager Christians, fed up with the pragmatic and secular perspective of the other political parties, joined the CHP in droves. Promotional meetings, seminars and debates on various national issues were attended with great enthusiasm. The party rode on the waves of approval from the evangelical Christian public in Canada. Membership figures seemed to multiply overnight. First, there were only a few thousand, then 10,000 and on up to 17,000 members by November 1988.

Setbacks and disappointment

Enthusiasm and optimism remained high throughout the days of the election. One CHP spokesperson confidently predicted that some possible wins were in sight and that several ridings would have a "good showing." However, the bubble burst when the election results were finally in. The CHP polled only 100,000 votes out of a possible 2.5 million in 63 ridings and failed to elect a member to the House.

This setback did not deter the party's leader, Ed Vanwoudenberg, from rallying his troops with the assurance that theirs was the moral victory for "God does not despise the day of small things" (*Matter of Choice*, p. 21). He laid claim to political importance by the statement that "in less than three years we have moved into fourth place on the national scene" and that "as many as 10 million Canadians have come to recognize the CHP election logo" (MOC, p. 21).

In spite of this attempt to reassure the party's rank and file, however, there was a drastic drop in membership by October 1989. Although the CHP currently hopes to recruit enough members to swell its ranks back to election-year levels by the end of 1990, many former supporters have lost their enthusiasm for the cause. Such a loss of membership is nothing less than political disaster for any new party.

Failures since 1988

In addition to a stagnated membership count, the CHP has also failed to live up to its own rhetoric after the election. The party did not contest the March 1989 by-election in the riding of Beaver River, and ignored the Alberta Senate race. (Both elections were won by the Reform Party of Canada.) As for the August 1990 by-election in the NDP stronghold of Oshawa, the CHP fared no better than it did in the general election. The anti-government protest vote did not go to the CHP and, as expected, the popular NDP candidate easily won the riding.

Even on the issue of abortion, this self-styled "political champion of the pro-life movement" (MOC, p. 89) failed to become part of the public debate after the election. Whether through carelessness or bad timing, the public hearings on the abortion bill last February did not hear the views of the Christian Heritage Party on this crucial issue.

The CHP lacks an informed, experienced and politically relevant leadership. Its other political liabilities such as a non-existent regional base of support, low membership and an organizational deficiency in terms of adequate financial resources and strategic planning will likely mean that the CHP will remain a marginal party.

Lack of relevance

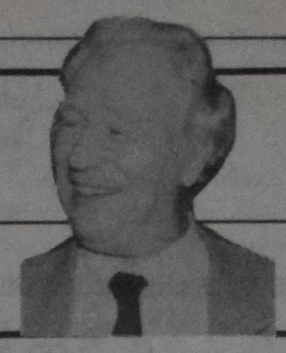
Public opinion polls have confirmed the CHP's lack of political relevance. The October CBC/*Globe and Mail* poll demonstrated that, instead of being recognized as Canada's fourth federal party, the CHP has ended up a distant seventh, behind the Block Quebecois and the Confederation of Regions, with no measurable support from the electorate. The coveted status as the fourth federal party has been rightfully acknowledged by opinion polls, journalists and other politicians as belonging to Preston Manning's high-profile Reform Party, which already has two elected representatives in Parliament.

Thus, far from serving as a "responsible alternative for the people of Canada and as a political movement that can provide responsible and sensible solutions to the issues facing our nation" (from CHP's media presentation, Oct. 6, 1988), the Christian Heritage Party continues to exist on the nation's political fringe.

The next election is expected in 1992. Will the CHP rouse itself from its political stupor and truly become the "responsible alternative," or will it fade into political oblivion?

Aaltje Hultink Moes is a regular contributor to the monthly magazine Reformed Perspective *and writes about Canadian politics. She lives in Winnipeg.*

Pressreview



Carl D. Tuyl

Snubbed again, I was! There was no invitation in my mail to attend the coronation of Emperor Akihito. Governor General Ray Hnatyshyn and his wife Gerda went instead. I bet it was because the Japanese can't pronounce my last name.

★★★

We are up to our belly buttons in the constitutional morass again. This time the discussions are not behind closed doors, but public. In this corner with true blue Tory sanction: the Spicer committee; and in the other corner in the white and blue Fleurs de Lis, the Belanger-Campeau commission — both of them going at it full force. And then there was our former rosewater-corduroy socialist Ed Broadbent who suggested the formation of a national committee on Native rights. One of these days the government will run out of suitable committee members.

★★★

Go West, young man. Monsieur did and it was high time. The Reform Party there is attracting a lot of disgruntled Tories, and Monsieur's trip was meant to be a counter-offensive. Busy as he was, our prime minister found time to meet with the wives of Canadian hostages. That part-humanitarian, part-political gesture did not go unnoticed in the press, of course.

★★★

How is the GST legislation coming along? Glad you asked. It's suffering delays like the planes of a cheap charter company. There was to be a national day of GST protest on November 10, but that fizzled out like three-day-old Coke. In "the other place," Liberal Senators keep moving amendments and PC Senators keep defeating the same. It will get approved though, you can bet your last pair of long-johns on that. Monsieur will find a way. The way to our wallets, that is.

★★★

Hey, the baby-boomers are at it again. Having discovered the pleasures of BMWs, Perrier water and Gestalt therapy, they are now "into families." Statistics Canada reported a record number of 392,200 babies born in our country. We all can hardly wait till they begin to pay taxes. In the birth of children, hope battles despair.

★★★

The brand new NDP Ontario government is groping its way into political reality. It approved the sale of Consumers Gas, which was a reversal of its opposition policy. It also refused to subsidize the construction of Toronto's much-anticipated Opera House. The former Liberal government had promised a tidy $65 million toward the building of that structure. Ontario's Bob Rae also hinted at his dissatisfaction with the current federal system which, he said, "isn't working well for us." Translated into ordinary language it probably means that he is not content with the prevailing financial arrangements.

★★★

It never rains in Southern California. All that liquid moves up north to British Columbia where they get too much of the stuff. Flood conditions in that province resulted in massive damage.

★★★

Last year the Royal Canadian Mint made a profit of $7.8 million. The mint, besides making loonies, also produces coins for 40 other nations such as the Philippines, Spain, Venezuela, Tasmania and Israel.

★★★

Every morning on my way to work I see these masochists who jog their way into the day. I always suspected that that could not be healthy, and now a federal/provincial report has affirmed my intuition of long-standing. Ground level ozone will do it to you, so the report says. Better to stay five more minutes under the electric blanket, I say. Alas, some of these health-type people have their doubts about that too. There are very few healthy things left. An apple a day used to keep the doctor away; now it gives you the heeby jeebies from the stuff they put on them. Coffee contains caffeine, butter gives you arteries clogged like Highway 401 in rush hour, and eggs have too much cholesterol. Perhaps the good old days were when people thought that cholesterol was a sort of anti-freeze for your car.

★★★

The nations of the world are lining up in China's capital to do business. All is forgiven, I guess, and a buck is a buck. There is a market there of more than one billion people. All potential customers for our plastic-wrapped 20th century gadgets. The blood on the pavement of Tianamen Square is being washed away by the flood of money that emanates from such a large consumer market.

★★★

The Persian Gulf situation is approaching the cliff hanger stage. Monsieur is hinting at the deployment of Canadian ground troops, never mind the money, and President Bush keeps sending ever more regiments into the desert. Even the Archbishop of Canterbury is speaking of war there as the lesser of two evils. Must have had tea with Mrs. Thatcher. Mrs. Thatcher is facing an in-house revolt, and it seems that her days are numbered. Her opposition against Common Market policies provoked the wrath of some of her staunchest former supporters.

★★★

The French and English "Chunnel" diggers connected when the English drilled a small cylinder-like hole into the French end of the tunnel. The first thing they noticed, so a proper British digger said, was "a whiff of garlic." One English paper commented with this headline: "Welcome to Civilization." Common Market or no Common Market, "there'll always be an England," with or without Mrs. Thatcher.

★★★

Nurses in Oregon were seen to wear a button that said: "Warning, Humour may be Hazardous to Your Illness." And for anyone who visits the sick I quote the following from Professor of Medicine Norman Cousins: "Instead of sending flowers consider sending the patient a funny novel, a book of jokes, a silly toy, a humourous audio tape, or if VCR is available, a funny movie. Brighten the sickroom with mobile homemade silly sculptures, comical photos and get-well cards. Keep on the lookout for humorous happenings and statements you can tell the patient. Arrive at the bedside with a funny story instead of a complaint about the terrible traffic or parking problem."

★★★

And the *New Yorker* of some time back noticed a sign on a restaurant in Cleveland: "Jumbo Kosher Hot Dog. Stuffed with Swiss Cheese and wrapped in bacon $3.95." Kosher, you said?

★★★

I end with an observation based on personal experience: Toronto is the city where you pay more to park than to finance your car.

Carl Tuyl is the Christian Reformed Church's chaplaincy co-ordinator in Canada.

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Editor (on sabbatical):
Bert Witvoet

General Manager:
Stan de Jong

Acting Editor:
Marian Van Til

Assistant Editor:
Robert Vander Vennen

Editorial Assistant:
Alison de Groot

Regular Contributors:
Paul DeGroot, Stan de Jong, Anne Hutten,
Reinder J. Klein, Angela Terpstra, Nandy Heule

Accounting:
Amy Van Dokkumburg

Advertising:
Suzanna Brasz

Circulation & Mailing:
Grace Bowman

Layout & Design:
Cecilia van Wylick

Typesetting:
Kim Yungblut

Proofreading:
Willy Suk-Kleer

Editorial Advisory Board:
Robert Bernhardt, Sam Da Silva, Peter De Bruyne,
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Native Canadians may be teachers of spirituality

In the aftermath of the Oka fiasco we Canadians need to take a new look at how we relate with our Native people. We Christians, as people who want to have a highly developed sense of justice and love for others, should take the lead in that re-evaluation.

A question specifically for Christians is how we should relate to Native spirituality. That question is thrust upon us because Native ways of life are integrally religious. In a profound way Native people live by the maxim, "All of life is religion."

We should note that Native people make up between one and two per cent of the Canadian population, and that percentage is growing. Many Natives are Roman Catholic, but as many as one quarter are Anglican — in fact, 85 per cent of all Inuit people are Anglican. Ten per cent of all Anglicans are Native people.

I have just read a new book that stimulated some reflection on this important issue: *Vision Quest: Native Spirituality and the Church in Canada,* by Janet Hodgson and Jay Kothare, published by the Anglican Book Centre. What I write here is rooted in that valuable book.

Keep in mind that Canada is really an ancient land, with an ancient, indigenous culture and indigenous religion. That religion is not Christian, though it has many hints of Christianity. I suggest that it is not a pagan religion, either — I take pagan to mean denying Christ or seeking reconciliation with God in anti-Christian ways like worshipping demons.

In some ways Native religion is parallel to Old Testament pre-Christian religion. The question is whether it is appropriate and possible to graft the revelation of Jesus Christ to that religion to produce a fruitful branch, or whether that would be merely a patchy syncretism. Is the Great Spirit of Native people an "Unknown God" in the sense that the Apostle Paul thought of it?

Creation spirituality

Native spirituality is creation spirituality, rooted in a deeply religious and mystic sense of the presence of God in the earth and its creatures. We are told that it is not pantheistic but *panentheistic,* meaning that God is both in and above creation. The Native mind does not see the world as "nature" in the Western sense of being separated from God. There is a sense of kinship with all created things, which are not simple objects to be used. Native people have a theology of creation rather than a theology of salvation.

Native spirituality is numinous, close to the spirit of God in all his handiwork. Visions and dreams are important for Native people, just as they were for God's Old Testament people. They know the gift of healing, and they value stillness and silence in worship. Symbolism is important in their lives and worship.

Native people worship through prayers, songs, fasting and feasting, with the peace pipe, the burning of sweetgrass, making covenant with God and humankind, sealed with gifts. A person's sin is felt to be communal, bringing disgrace on his or her whole family.

There is a strong communal spirit among Native people, from which we Caucasians could learn in order to comprehend better the mystical depth of the communion of the saints. There is a strong ethic of communal sharing and respect for elders. The circle is a powerful symbol — everyone seated in a circle is equal, and people relate to each other in a non-judgmental way.

Native religion is incomplete

Native religion by itself does not know Jesus Christ. Therefore we cannot consider it complete. The Good News must be part of Native religion, that God sent his Son to reconcile all things to himself. Does this news fit harmoniously with Native spirituality and open its horizons, as it did to Old Testament Hebrew spirituality — at least for those who accepted it? It is my impression that the answer is affirmative, though I know that my knowledge of Native spirituality is limited.

To the extent that Christians can affirm Native spirituality, we can more fully encourage Native Christians to worship Christ together in ways that make use of many indigenous practices and symbolism. Worship in their own language is a key to their own spirituality and an affirmation of who they are and of the lives of their ancestors. The creative energies of Native people need to be released to produce exciting worship with new depth of meaning, worship with both heart and head.

At the same time we non-Native Christians may have much to learn from Native spirituality. We can learn from them about sin against creation. They can show us how to respect created things as a heritage of God, rather than as commodities valued only for their usefulness. They can help us critique the Western veneer we have given to Christianity. We can learn from Native people the power of symbolism.

The mood today is for Native people to turn for meaning and personal identity to the ways of their ancestors. As they do this, will they turn away from the white people's Christianity, too? Some Natives are heard to say that the Christianity acculturated in Europe is sound theologically but it doesn't really work for them. Perhaps we should urge Native people to pour the new wine of the Gospel into new Native wineskins. Their challenge is to develop a prophetic, contextual Christian theology that addresses Native needs and aspirations.

I call on non-Native Christians in Canada to look closely at Native spirituality to see whether we can affirm Christian expression by Native people that makes use of their traditional religious heritage, and whether we can learn from them ways to reform our own faith and enrich our worship.

Robert VanderVennen

Longer letter (more letters on next page ...)

Church must *promote* justice, not just talk it, re: Natives

In a letter (C.C., Oct. 26), under the headline "Church shouldn't condone Native tactics," Ed Grootenboer takes the Christian Reformed Church to task for supporting the initiatives of the Aboriginal Rights Coalition (ARC). His letter objects to the "apparently unqualified and uncritical support for the objectives and grievances of Natives," and condemns the fact that by its silence ARC (of which the CRC is a member), "condones the methods employed by the Natives at Oka, Chatteaugay and elsewhere ...."

Mr. Grootenboer further, condescendingly, suggests that the CRC stick to its last (task) and be "much more attentive to prayer, a task which the institution is uniquely qualified to perform." But that is stones for bread. He's asking the church to preach, teach and pray and to leave it at that. The biblical mandate is clearly more than that when James says, "Only be sure that you act on the message, and do not merely listen;" Or saying to the poor and hungry, "Good luck to you, keep yourselves warm, and have plenty to eat,' but does nothing to supply their bodily needs, what is the good of that?"

Mr. Grootenboer suggests that justice will be perverted when only one side of a story is told and the other ignored. He then judges that Natives not only tell one side of the story but that their version is often based on lies. The media, according to Mr. Grootenboer, take the side of the Natives, and the governments involved "have not been entirely forthcoming either." But then, ignoring one side entirely, he concludes that we should "commend the patience and forbearance shown by authorities ...."

Governments' 'generosity' deceiving

When ARC talks about reversing the "erosion of basic social rights of aboriginals," Mr. Grootenboer authoritatively states that this could not mean social programs because Natives get the biggest slice of the social welfare pie. In contrast, the United Nations Association (Toronto Branch), which makes it a point to research and know about these issues, states that "the federal government, although it appears some efforts have been made, is *not* honouring its fiduciary obligations with respect to First Nations in a variety of areas and on a variety of issues."

But Mr. Grootenboer seems not unfair in his judgments when he suggests that broken treaties, racial discrimination and the reservation system need to be dealt with. However, he goes on to say that land claims are nonsense. "Where will Canada end up as a nation ... [if all these groups] ... decide to claim their independent piece of Canada ...? In another radical shift Mr. Grootenboer then writes that Canada, as it is constituted, is not sacred, but that "extending extra-ordinary rights to one group or another" is not the solution to social justice. He ends his letter with the patronizing suggestion that mainline denominations have abandoned the Gospel and now try to be relevant by "adopting the superficial agendas of the world." Nor does the CRC escape his wrath when he sees it "travelling the well-worn path to irrelevance." He sees the church as "not qualified or equipped to deal with the details of social justice ..." — a fascinating and dangerous opinion that marginally appears to uphold principles of justice while championing the survival of the fittest. This is a sounding gong or a clanging cymbal muffled by a cloak of piety.

Mr. Grootenboer seems to have forgotten some basic biblical injunctions about championing the cause of the oppressed. Not "liberal reinterpretation of the Gospel," but straight reading. If the Gospels are about anything, they are about taking care of those who are poor, oppressed, marginal, out of the main stream. "In as much as you have done it to the least of these my brethren, you have done it unto me. Surely many of our aboriginal neighbours fall into that category. Do you love your aboriginal neighbour as yourself?

After stealing their land and their rights, and promising the aboriginal peoples all kinds of things in treaties (including lands) we, i.e. white Westerners, have trampled with hobnailed boots on the rights of the original inheritors of this land. We've torn up the treaties. We've banished Natives to ghetto reservations. We continue to despoil and pollute their beautiful land. By military overflights we ruin their traditional hunting grounds. We mercury-pollute their traditional fishing rivers. We make alcohol and drugs available to a culture that was free of them. We debunk their "pagan notions about rocks, trees, animals and land," while forgetting that God saw *all* that He created and saw that it was very good. (A little worship of God's creation on our part might go a long way toward restoring the environment.) And when finally a small minority of Natives gets fed up with our lack of understanding and our lack of political will, we send in the army to "at least maintain a semblance of law and order." This in a society that knew its own law and order and its own form of democracy and had respect for its inheritance long before we imposed our profligate ways on them.

Just solution long overdue

It's not as if the government is unaware of realities. Prime Minister Mulroney himself in a speech to the House said, "It is no myth that Native peoples have too often been treated insensitively, unfairly, and at times, even illegally, since the days the first Europeans set foot on this continent" (Sept. 25, 1990).

It's astounding that the government of Quebec, a province that is fighting for its own identity and sovereignty denies the same aspirations to a nation that was there long before they were.

The behaviour of our federal government, through its armed forces, was so oppressive that the United Nations Human Rights Commission roundly condemned (censured) Canada for trampling on basic human rights at Oka. It reminds me of the human rights violations in South America, South Africa, the U.S.S.R. and the U.S.A. which we find so easy to condemn. But now we're talking about our own backyard. And all of a sudden we're being normative in applying the rule of law. In the end we magnanimously offered the Natives the right to give themselves up into custody.

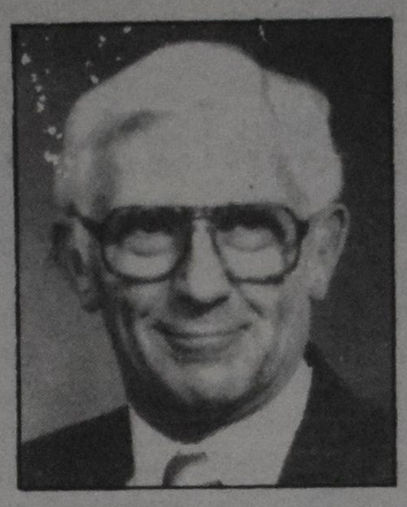
Tom Siddon, Canada's Minister of Indian Affairs, in a recent letter to me (and I suspect to many other Canadians who protested the government's actions), suggests that, "the goals and objectives of Canada's First Nations are honourable; however, the methods to achieve those goals must be respectful of the rule of law." Well and good. But whose law? And if it is to be the law of the land, then why is the land not sticking to its own laws and treaties? Mr. Siddon says, "I have great respect for the peaceful and patient manner in which most Native people have expressed their grievances." No doubt because the patience seems to require no real action on the part of the government.

This is not a plea for armed insurrection. I know that most Natives and their traditional leaders agree with most other Canadians that violence is not a good answer to settling grievances. It is, however, a plea for more Christian understanding of a need for a just solution that is long overdue. Justice delayed is justice denied. Justice is not served by countering force with superior force. Just because we have prevailed by superior force is no reason not to respect the dignity of the conquered.

I cannot speak for ARC, or the Christian Reformed Church, but I applaud their political and spiritual intervention in a desperately serious situation. It remains to be seen whether the governments will, now that "peace and harmony" have been restored, serve the cause of justice. By their fruits we shall know them, the fruits of the Body of Christ as well as the fruits of the government. Tom Siddon writes that ... "we are determined to act and in the process create a new relationship between aboriginal and non-aboriginal Canadians based on dignity, trust and respect." I hope so. I trust that Mr. Grootenboer hopes so too.

Willem Hart
Toronto, Ont.

SKYLIGHTS/WILLIAM R. RANG



"Christ's peace is a restructuring power that creates immediate results."

Peace!

Both newspapers and TV tell us that there is little peace in the world. There are rumours of war and the possibility of a global outbreak that create a great deal of unrest. People want peace; even school children have been asked to be involved in a vigil of sorts to drive home the need for peace.

As God's children we know that the peace which Jesus brings is much more important than the absence of war between nations, or the peace between one person and another.

To state it bluntly: with peace between countries and among people, you and I cannot enter into eternal rest. The peace that people speak of does not give you and me salvation. It does not open, so to speak, the gates of heaven. But the old person in a nursing home who knows that there is peace between God and her may lawn down her head in the sure knowledge of the grace of God. The young person stricken with cancer may have the assurance that he has peace with God.

With Christ's peace we can die. Without it we cannot. Even if the whole world were engulfed in war of the most terrible kind, the peace of Jesus remains unchanged.

When Jesus says (John 20:19), "Peace be with you," things happen. His pronouncement was not a mere wish. No, when he spoke, the condition of peace developed. His peace is a restructuring power that creates immediate results. Attitudes change, outlooks brighten, expectations turn into visions, relationships strengthen.

When we speak of peace in the world, we think of different values. As God's children we pray for peace in the world as well. I, for one, pray that my children and grandchildren need not go through the same terrible experiences that I did years ago during World War II. During such a time, a person does not really live. He or she merely exists. He knows of constant uncertainty and fear. She is not sure of tomorrow. He worries about safety and food on the table.

Strange, isn't it? Are we as concerned about our peace with God as we are about the peace we seek among the nations? Am I at least as concerned about my child experiencing peace with God as I am that he or she need not go through the hell of a war?

The absence of peace on earth is the hell of war. But let's not forget it. The absence of peace with God is hell as well.

William R. Rang is principal of Dunnville Christian School, Dunnville, Ont.

Letters

Resistance didn't necessarily mean carrying a gun

In response to the negative article by Mr. Adrian Peetoom (C.C., Oct. 26, 1990), "In the Shadow of Yesterday."

The article made my patriotic Dutch blood boil. It also brought back many memories of World War II. I was a young boy, going on 14 years old when the war ended. But during the war, my parents, four brothers and other family members and friends of the family were in the Resistance. You could be in the Resistance without carrying a gun. We should remember all who gave their lives, i.e., the father and brother of a friend of mine, my uncle, even one of my brothers, and many more I knew.

My brother was put in prison, Orange Hotel, Scheveningen (Deutsche Polizie Gevangis).

During [the course of the war] 26,000 to 30,000 prisoners came through this prison. One of the cells was known as "Death Cell 601." Through this cell 850 prisoners, male and female, passed through to be executed. One of them was my brother and three of his friends. Their names were Gerard Jansen, Jaap Kraal, Fokke Jagersma and Henk Drogt. The night before my brother's execution, he wrote a letter to his family. He had received the death sentence that morning, April 14, 1943; he was 21. All night long he wrestled with the Lord, but now all was well. That night they sang hymns, also one of my favourites: "A Mighty Fortress is Our God."

My parents were able to visit him three times during his time in prison, but before they were allowed to see him, he was beaten. My parents were in their fifties, but when they came home that night they looked like old people.

During that period a Jewish girl and boy were staying with us, but also an English spy. Many boys who were in the Resistance spent nights at our home.

Also, one day the local police warned us that we would have some visitors, the Nazis, that night. They fired a gun, missing my mother by about a foot. The Jewish boy had disappeared, but the Jewish girl was "sleeping" between two of my sisters, and with the help of God the Nazis never realized she was there.

They took one of my other brothers prisoner, sending him to Germany. He escaped a few months later.

I can go on and on, but the point I want to make to Mr. Randwyk and Mr. Peetoom, is: it was not only the young men with guns, but also fathers and mothers, brothers and sisters, and friends with their belief and help of God that kept the Resistance going.

Those are the heros, the *quiet* simple people, who lived in fear for their families, as my parents did.

Mr. Peetoom should read the books *Het Grote Gebod (I and II): Cel 601.*

Jochem Jansen
Chatham, Ont.

God uses illusion but not deception

If Robert VanderVennen is correct in his review of the book *Portraits of Creation,* then that means Christians who live in a remote part of the world, who have never been exposed to the "Christian" theory of evolution and have only the Bible to reveal to them the story of Creation, are interpreting the Scriptures incorrectly.

This means that in order for us to have a true picture of our origins we must look to extra-biblical sources such as science (or what is thought of as science!) Isn't this what religious cults do, however? Do they not search out other sources of revelation or knowledge which appeals to their itching ears (i.e., what they *want* to hear)?

Some of the authors in the book (Howard Van Till, for instance) think that if the conditions at Creation were different than now, God would, in fact, be deceiving us. But then he forgets that illusion is also part of God's Creation such as the illusion of depth, the illusion that is created in motion pictures when hundreds of frames are passed before the projector's shutter of what is basically a *still* picture, but because it fools our eyes it only *appears* to move. Then there is the illusion that the stars "disappear" in the daytime when we see only the blue sky and cannot see further into outer space.

There is also the illusion that the earth is flat from our perspective and if it weren't for space exploration we may not know (except for one Bible passage — Isaiah 40:22) that the earth is round.

I think the real problem is not with creationists, but with people like Dr. VanderVennen, the authors of the book, and its apologists who wish to serve both God *and* "Christian" evolution. But, of course, no one can serve two masters in the same way a person must be faithful to only one spouse.

In closing may I say this, "You may be able to fool some of the people some of the time, but you can't fool them all of the time!"

Bob Wierdsma
Peterborough, Ont.

Important Changes to Unemployment Insurance

Below are the highlights of changes to the Unemployment Insurance (UI) Act. These changes will affect most claims that start on or after November 18, 1990.

● Qualifying for benefits

After November 18, you will need 10-20 weeks of work within the past year to qualify for regular UI benefits. The exact number of weeks you will need and how long you will be able to collect these benefits will depend on the unemployment rate in your area.

● Maternity/ Parental benefits

Parents may be eligible for 15 weeks of maternity benefits (available to the mother) plus 10 weeks of parental benefits (available to either the mother or the father).

Parental benefits are also available in the case of an adoption.

● Leaving a job

Individuals who leave their job without "just cause", are fired for misconduct or refuse a suitable job offer, can be penalized by losing from 7 to 12 weeks of benefits and having the amount of benefits reduced.

● Working after age 65

If you work after age 65, you may now be eligible for UI. This change will be retroactive to September 23, 1988.

For more information

For more information on your claim, contact your local Canada Employment Centre.

Employment and Immigration Canada | Emploi et Immigration Canada | Canada

For Crossword Puzzle see page 19.

Multicultural co-ops: lending a helping hand

OTTAWA (Canadian Scene) — In the 12 years since coming to Canada from South Korea, Andrew Kim has gone from searching for a job as a construction worker to being the owner of his own convenience store. Kim attributes part of his success to careful money management, but admits that his ability to manage people and ideas has been a great asset as well. A founding member of the Korean Businessmen's Co-operative of Vancouver, he helped to motivate and organize other small business leaders in his city to engage in this special partnership. Now, as general manager of the association, he is one of countless Canadians who have benefited from membership.

A co-operative, or "co-op," is a group of people owning and operating a business or providing a service to help further social and/or economic goals. Co-operatives generally maintain an "open door" policy to anyone who is interested in joining. All that is needed is an interest in the goals of the prospective co-op and a willingness to take part.

Based on his own experience, Kim is a staunch advocate of the idea. The Korean co-operative helped its members save money and take advantage of other benefits. Costs were often reduced as a result of shared purchases and the practice of buying in bulk. In its earliest days, the Korean co-op claimed only a handful of members. Today, however, membership has reached the 400 mark, making it one of the largest co-ops of its kind in British Columbia.

Success stories such as Kim's are one of the reasons why the federal government has increased its support of the co-operative sector. In 1987 it established the Co-operatives Secretariat as a focal point for its involvement with the co-operative sector. By playing a co-ordinating role, the secretariat makes it easier for co-operatives to share their ideas and concerns with policy makers.

Myths persist

In spite of enhanced public awareness about co-operatives, some myths about them persist. One myth is that their members are mainly less advantaged people. While many co-ops have been started by disadvantaged people, many now rank alongside some of Canada's largest enterprises. The Saskatchewan Wheat Pool, with assets nearing $2 billion, is an excellent case in point.

These kinds of figures are impressive, but the social impact of co-operatives is just as important. In fact, it is the feature that distinguishes them from other businesses. Besides helping members save money, co-operatives help them learn other languages and skills, which help them adapt to the Canadian environment. It is an approach which has caught on among Canadians. Over 11 million of us, almost half of our population, belong to at least one co-operative.

There are as many types of co-ops as there are ideas for them. Co-operatives can range from day-care to funeral homes and from catering to credit unions. Yet, Joan Campbell, who works at Lantana Non-Profit Homes Corporation in Toronto says, organizing a co-op is not easy. It takes a lot of time, money and knowledge to put together a housing co-op.

Comprehensive endeavour

And this is where a resource group fits in. A resource group is a team of volunteers which helps the members build their housing co-op from the foundation up. They guide the whole process along, assisting with the financing, the contracting and the selection of families who will live in the co-op. Building the co-op is only half the battle. Once constructed, the group maintains contact and "answers any questions the members might have and guides them when they have problems," says Campbell.

Co-op housing provides an affordable way for people to live in decent homes and develop new skills. By living together and getting to know each other, people of all cultures and backgrounds can share their ideas. They gain experience in interpersonal relations, conflict resolution and management skills. The personal benefits are enormous and just waiting to be discovered. The secret to successful co-op involvement is whatever you put in you get back.

Information on co-operatives in your area may be obtained by calling the Co-operatives Secretariat at (613) 995-4787.

A 'cup of cold water' in Christ's name

"We have the satisfaction of farming with the Lord and for the Lord," says the west-central Saskatchewan grandfather.

He pauses to give thanks for a hearty lunch of borscht and apple crisp. The harvest will wait one hour.

Only the Lord, his family and the elevator agent know he's leased a half section of land for a dollar a year to the Canadian Foodgrains Bank. The entire crop each year will become property of the Foodgrains Bank, be multiplied at a ratio of three to one by the Canadian International Development Agency (CIDA), and eventually be sent for aid and relief work overseas.

The lease started earlier this year and will continue until either party decides to quit. He continues to farm it, to work, seed and harvest the crop as in the past. If he chooses, he can submit his bills to the Foodgrains Bank.

Credit for the large donation goes to the account of the Mennonite Central Committee, one of 10 partner denominations in the Foodgrains Bank.

"I think in terms of that being my own child and how I'd feel if I knew of others who had money and could help."

"I don't feel people need to know who is doing this," he says. "I do it because I'm a Christian and I'm trying to do what Christ tells us. Matthew 25:34-35 especially speaks to me."

Hunger scenes on television have touched him. "I think in terms of that being my own child and how I'd feel if I knew of others who had money and could help. Well, I do have it. My wife and I have more than enough, so we give it."

"If we just give lip service when we see a brother or sister in need, that's not good enough. It's got to hit us where we live. Too often, the luxuries of 30 years ago have become needs now, so that we say we can't give because our lifestyle is too high."

After Bible school, the couple raised a big family. Today, a home-made go-cart waits outside the modest farm home for visiting grandchildren. For 15 years, they survived on a half section. Today, they farm more than 1,500 acres.

Support of God's work, through missions, has always been important to this couple. Receipts for tax purposes are not important, but they'd rather not pay tax on grain donations. In their situation, the only taxable income now from this half section is the one dollar lease payment.

"We keep our expenses down. We live cheaply, but I think all Christians should do that."

It is harvest time. Lunch is over, and he has to get back to the field. He says: "I have special satisfaction from that half section, but I consider all our land is the Lord's, not ours. I could get by on a half section, but then I couldn't give, either. We just keep what we need."

Canadian Foodgrains Bank
Al Doerksen, Executive Director
Winnipeg, Manitoba

Back-up

Evelyn Witter

My grandson, Tommy, was on the high school football team. He played tackle. He never caught a pass or made a touchdown. But as I watched Tommy play, I realized how important he was to the starting full-back.

It was usually Tommy who "took out" the opposition so that the full-back could get through. Only gradually did it dawn on me how useful Tommy was.

It was always exciting to see Brad, the glamorous full-back, make a touch down, but he could not have gotten all the recognition without Tommy's help in clearing the way for him, without Tommy's opening a hole in the line for him.

From my football viewing I've learned that being the star is not possible without back-up from others. There are times when the best way for me to serve God is to be in the background, as a support to somebody else, helping them accomplish something. I don't necessarily have to be in the spotlight to achieve good for God. I can be a back-up too, a worthwhile accomplishment.

Evelyn Witter is a free-lance writer from Milan, Illinois.

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Church

Marian Van Til, page editor

REC completes report on hermeneutics

GRAND RAPIDS, Mich. (REC) — A special study committee of the Reformed Ecumenical Council (REC) has completed a report on Scripture and its relation to ethics. A committee of seven persons from South Africa, Zambia, the Netherlands and Canada has worked for two years to prepare a statement of Reformed thought on these issues. The committee was appointed by the REC synod Harare in 1988 "to formulate a positive position on the authority and interpretation of Scripture, including hermeneutical questions relating to the use of biblical data in Christian ethics." The committee's assignment arose in the context of discussions about the Reformed Churches in the Netherlands (GKN), in particular the GKN positions on Scripture and homosexuality. The report is not only written for the GKN, but is meant to be a document for all Reformed churches to consider.

The report is divided into three main sections: first, the *authority* of Scripture, secondly, authority *and interpretation*, and thirdly, authority, interpretation *and ethics*. The report deals with the general principles of Reformed thought in each of these areas. It makes no pronouncements about any particular ethical questions, including homosexuality.

Scripture sufficient

The report places Scripture first, noting that the Reformed confessions have always emphasized the sufficiency and clarity of Scripture in matters of faith. It argues that the heavy emphasis in the Reformed tradition on interpretation through theological study, exegesis and preaching points to the fundamental clarity of Scripture.

Fellowship combats individualism, subjectivism

Taking the Scripture as a whole is a significant emphasis in Reformed thought, according to the report. Christians must avoid any attempt to find a special hermeneutical key to filter the truth in Scripture. In that way the Bible remains "the touchstone of our thinking and believing."

The task of interpreting the Bible is given to the Church as a whole, the report states. Since Calvin, the Reformed tradition has emphasized the catholicity of the truth. The people of God taken together know the truth. This emphasis on the fellowship of believers has led Reformed thinkers to resist individualism and subjectivism. They affirm the Word of God as the final criterion.

When it comes to ethics, the report noted that other factors besides Scripture enter every ethical decision. It noted, of course, that the themes of the Scriptures had greatly informed the manner of life for Reformed Christians. But it also pointed out contextual factors in decision making. It noted that Reformed thought has always recognized the work of God in contextual factors, even when movements were contrary to the Spirit of Christ.

The full report was mailed to all member churches of the REC last month. The churches are being asked to prepare a brief written response to inform debate about the report at the next REC assembly in 1992.

Interested persons may order copies from the REC Secretariat, 2017 Eastern Ave. S.W., Suite 201, Grand Rapids, MI 49507. Please enclose $1.50 for each copy of the report.

Reformed churches ponder role in the new Europe

GRAND RAPIDS, Mich. (REC) — The European Regional Council of the World Alliance of Reformed Churches (WARC) recently raised questions about the relations between Reformed churches in light of new conditions in Europe. Delegates from the European members of WARC met in Yugoslavia in early July, hosted by the Yugoslavian Reformed Church.

The meeting looked at several areas of concern. Last year's changes in Eastern Europe left many members needing to redefine their role and mission in their country. Next year's further integrating of Europe by the European Economic Community also forced questions about the structure of European Reformed churches.

Dr. Milan Opocensky, general secretary of WARC, challenged the delegates to consider the consequences of recent changes. He confessed that the shift away from socialist economies to more capitalist ones caused him pain. Communism failed in Europe, but it still raised some issues that churches must face, Opocensky said. Who controls economic forces? Who limits desires for possessions? Who will prevent many unnecessary items from being produced and consumed? Who now cares that people are in solidarity with one another? These are questions that communism raised but failed to answer. The church must now raise them, Opocensky declared.

A minority

The Europeans also questioned their relationship to the governments of their lands. In some cases the churches are nearly state churches or "folk" churches. The disadvantage of this was clear in the case of Romania. (Romanian Reformed Bishop Laszlo Papp, who fled during the revolution, was a member of the WARC regional council.) In some cases a strong national church might be helpful in opposing governments, such as in Poland, some believe. Delegates even considered whether there should be one Reformed church for the European community. Or was it better, they asked, that *all* of Europe join in one Reformed church?

Following this discussion, a report concluded that, in fact, all Reformed churches in Europe had become minority churches. It is no longer meaningful to speak of a "folk" church. Even in traditionally Reformed countries such as Scotland and the Netherlands, over half of the people are not members of any church. The church's influence on the society of those countries is accordingly declining.

Tibetans seek child believed to be reincarnation of holy leader

LHASA, Tibet (EP) — Since the death of the Panchen Lama, second only to the Dalai Lama in the Tibetan form of Buddhist belief, Tibetan Buddhist priests have been searching for a baby boy who may not yet be born who they believe is the reincarnation of their holy leader.

The child will have broad influence in Tibet, now an autonomous region of China. Tibet, under Chinese control for centuries, asserted its independence in 1911 with the overthrow of the Ch'ing dynasty in China. In 1950, however, China invaded the country and reasserted its power over the area, allowing it to become an autonomous region in 1951. The heavily Buddhist population suffered under Chinese atheistic communist influence; pressure increased after a 1959 anti-Chinese uprising which was forcefully put down. At that time the Dalai Lama and many monks fled the country, but the Panchen Lama, loyal to China, remained.

Whether the eleventh Panchen Lama is also loyal to China or is a proponent of Tibetan independence remains to be seen. In any case, he will have supporters and opponents, since even Tibetan monks and lamas do not agree over the issue.

The highest Tibetan Buddhist monks and holy leaders pray before the corpse of the former Panchen Lama daily that he will be reincarnated quickly. They study oracles and the surfaces of holy lakes which they believe indicate where to conduct a search for the infant reincarnation. The monks will locate several infants who they believe fulfil all of the signs. A baby is chosen after each one is shown several trinkets, some of which belonged to the Panchen Lama. The child which grabs the deceased Lama's objects is considered the recarnation.

See Peter & Marja on page 15.

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Samaritan's Purse responds to plight of Romanian children

CALGARY (SP) — Citing deep concern for thousands of children suffering in Romania, the Reverend Franklin Graham, president of Samaritan's Purse and son of evangelist Billy Graham, has ordered tons of food, vitamins and medical supplies rushed to their aid. This shipment, which left port today, is a continuation of the Samaritan's Purse effort begun in January of this year.

The shipment from Samaritan's Purse comes amidst continuing revelations of the desperate plight of children mistreated for years under Romania's slain dictator, Nicolai Ceaucescu.

"These children are precious to God," said Graham. "They have been neglected and abused. As Christians, we must not look the other way. Now is the time for concerned believers to join with the Romanian people in extending their newfound freedom even to their youngest citizens."

Graham, who has travelled and preached in Romania with his father, noted that the incidence of AIDS among Romanian children is among the highest of any group in the world.

Treated like animals

"In the past, many boys and girls were confined to institutions because they had medical conditions or other problems which no one bothered to diagnose," he said. "There they were treated like animals. These promising young lives were just written off. We are providing Christians in Romania with resources they can use to snatch some of these children from their hopelessness and alleviate some of their misery."

According to Graham, his organization is shipping to Romania over 28 tons of baby food, donated by H.J. Heinz of Canada, with a retail value of approximately $75,000 and over 5 tons of powered fruit drink which was donated by another Canadian company. Also being forwarded are vitamins, hospital beds, X-ray equipment, dental equipment, surgical gloves and other medical supplies. The items have been shipped from Toronto and are enroute aboard an ocean freighter.

Upon arrival, the goods will be stored in a warehouse in the Romanian city of Cluj, for distribution to orphanages and other childcare facilities with the greatest need. Personnel from International Teams-Austria and Biblical Education by Extension (BEE) in Romania will assist in the distribution, with Samaritan's Purse providing funds for the salaries of warehouse workers. Samaritan's Purse has also purchased the needed delivery vehicles.

"Right now we have an opportunity to help the Romanian church put the love of God in action," said Graham. "As they do, their witness to the Person of Jesus Christ will be strengthened. People will be more willing to listen to the Gospel because they have seen God's people helping these children."

Samaritan's Purse first began sending medical aid to Romania just hours after the violent overthrow of the Ceausescu regime. In total, the organization has shipped over $1 million in goods to help with the ongoing relief efforts.

Samaritan's Purse also provided one of Romania's leading learning institutions with its first computer terminals (100), transforming their antiquated system into the high tech age of computer electronics.

Samaritan's Purse is a Christian mission organization meeting emergency needs among missionaries, national church groups and the people they serve. Samaritan's Purse has been helping others in the Name of Jesus Christ since 1970.

Baptist work in Italy suffers costly setbacks; Italian Mafia suspected

ROME (EP) — Baptist work in Italy has taken some severe blows in recent weeks. Some have pointed the finger at the Italian Mafia for an arson incident just a few weeks ago. More recently, another Italian Baptist ministry was burglarized and more than $150,000 worth of equipment was stolen.

"Sometime during the night of October 21, thieves used blowtorches to penetrate a 'thief-proof' door of the Italian Baptist union's Audio-Visual Production Service (SPAV) in Rome," wrote Stanley Crabb at Baptist Press. "Working undisturbed in the mostly empty building, they stole more than $150,000 worth of video recording equipment."

The theft was the second incident directed against Baptist facilities in Italy in less than one month; on October 2 a Baptist printing operation in southern Italy was set fire. Arsonists with suspected Mafia links entered the ground floor of the Altamura Baptist Church and set fire to a co-operative printing operation there. Damages have been estimated at more than $220,000, according to the Crabb report.

"Because of the importance of SPAV's production service to Baptist and other Italian evangelical radio and TV ministries, the latest incident is just as serious [as the fire]," Crabb wrote.

"In 20 years of Christian recording activity we've never had anything like this," said Domenico Bemportato, SPAV's chief recording engineer. Bemportato, one of SPAV's five employees, discovered the theft October 22 when he arrived to pick up recording equipment he had planned to use in shooting video footage for a Protestant broadcast series.

In shock

"The robbers didn't even have to gather the equipment from our control rooms; it was all ready for them," he said. "We're all still in shock. It's a disaster for us, but we can still be thankful the burglars left all the new studio recorders we had purchased just months ago."

SPAV was established in 1981, according to Baptist Press; it grew out of an earlier Baptist audio recording ministry. When video recording was added in 1982, "SPAV soon established itself as Italy's principal non-Catholic religious recording facility," Crabb wrote. "It fulfills most of the Italian evangelical community's audio and video needs. For example, SPAV produces "Protestantism,' a fortnightly television broadcast of the Federation of Protestant Churches in Italy. Baptists, Methodists, Waldensians and many others collaborate in the TV ministry."

"This theft came at a time when everything was going so well for us," said Ettore Zerbinati, a Roman Baptist layperson, who directs SPAV. "We were working intensely for the Baptist union, Protestant federation and many others in the evangelical world and were developing new [clients]. In spite of this terrible setback, we'll keep going and consider it yet another challenge for us."

Zerbinati strongly criticized the police investigation of the incident charging their "work was inconsequential and ridiculous."

"They didn't even take fingerprints," he said. "And when I went to the police station, I was strongly advised by them not to push too much any investigation, lest our insurance companies refuse to repay anything at all until the investigations would be completed."

"In Italy," Crabb concluded "that could take years."

Church relief groups barely holding off disaster in Ethiopia

GRAND RAPIDS, Mich. (REC) — The Joint Relief Partnership is fighting overwhelming odds to keep one million persons from starving. JRP has delivered 60,000 metric tons of supplies to different areas of the country since March 20. However, relief co-ordinators report that church workers call in every day to say that people are dying. Two aircraft are making regular trips to Asmera. However, JRP estimates it needs three or four planes to keep the situation stable.

In the northern areas of Wollo and Tigray, truck convoys make the 1,053 km journey daily. A fleet of 214 trucks brought food for 1.1 million people in July.

Begun in 1984, the Joint Relief Partnership includes Ethiopian Catholics, Evangelicals and Orthodox, the Lutheran World Federation, the World Council of Churches, Catholic Relief Services and Caritas International.

Since July, Ethiopian religious leaders from the three Christian groups and the Muslims have met four times to appeal for an end to the fighting. The war has brought only destruction, they said. How long can the world aid the Ethiopians in famine when war aggravates the famine? the group asked.

Catholics release new pastoral resource for funerals

OTTAWA (CCCB) — Canada's Catholic bishops have released a revised edition of funeral liturgies called the *Order of Christian Funerals* (OCF). It is a carefully arranged pastoral resource for the celebration of Christian death.

This new 436-page edition includes extensive pastoral notes, complete funeral liturgies for adults and children, and a wide variety of texts to be used in special circumstances including tragic death, suicide and cremation.

Rev. John Hibbard, director of the Canadian Conference of Catholic Bishops (CCCB) Liturgy Office, says: "The 1990 edition is a vastly expanded and updated version of the original 1973 publication. This new Canadian edition is intended to serve the various needs and situations in today's parish."

Father Hibbard says the new book is designed for pastors, members of liturgy committees, musicians, ministers, funeral directors and those who work with bereaved individuals and families.

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FEATURES

From Grietje to Greta

Mins Reinsma

My name is Greta. I am almost 11 years old. My real name is Grietje. That's Dutch. My last name, properly pronounced, is "Slager" as in "father," but in America they say "Sleeger." This is typical of things in America. They do as they please.

I was born in Holland and immigrated with my parents to Whidbey Island, which is off the coast in Washington State. People from Holland sometimes confuse this Washington with Washington, D.C., but the two have nothing in common. Whidbey Island, pronounced "Wood bee," is to my notion not a real island since it is connected to the mainland by a bridge.

To me, an island to which you can drive by car is not an island but a peninsula. Not that I have any objection to this bridge because it is a wonderful place to overlook the scenery. This bridge spans two high mountain ridges, and when you look down it is like a deep canyon with the water shimmering and glittering. Sometimes you can see little fishing boats struggling against the current and it looks as if they have wagging tails, which is caused by their propellers running at full-speed. Of course, the boats going with the currents have no tails at all.

When we first moved to the island a little over one year ago, I didn't like it much. For one thing, I missed my friends. For another, I was unable to read or speak English, and reading is my first love. All my life I have been what you call a bookworm, and although we took some Dutch books with us, there is no future in that.

Looking back over the time since we immigrated, I have come a long way. The school helped a lot, I must admit. I go to a Christian school just like I did in Holland, except this school is more Christian than the one in Holland — more like "super-Christian." My mother thinks that this is a good thing. She said, "Christianity has been watered on in the Dutch schools." (She means, "watered down.") That may be true, but I, for one, was far ahead of the students in my class, except for English, of course.

My parents still have a lot of trouble with the language, especially my mother. My father learned some English in school but that was ages ago, and it could not have been much, judging from the way he speaks.

My father's name is Jorgen; they made that into Joe. My mother's name is Anne. They left her name alone, thank goodness. My father works as an automobile mechanic in Boersma's Garage, which is located in Oak Harbor, the town we live in. It is also the town where our school and church are located — "by providence," my teacher, Miss Groen says; I think more by logic.

My father said, "I do not need to talk on my job. All I need is hands and fingers that know what to do and tools to do it with. "I do not talk to engines, I correct them." Mr. Boersma speaks Dutch (he thinks), so that comes in handy. My mother does not work. She just has this huge garden in which she grows vegetables, and since she plants way too much for just the three of us, she sells tons of vegetables to the people in town. (A quarter a head for cauliflower is much too cheap, my father says.)

My mother comes from a farmer family in Holland, and so she has a green thumb, as they say; but to me, her thumbs are mostly black. Sometimes I help my mother in the garden —not that I like it that much, but because I love her and find it neat to work together in the veggies. Besides, she has trouble talking to customers. She just cannot say "cauliflower" or "broccoli." She has learned to say "beans," "peas," and "carrots" halfway decently. She comes up with such funny things.

Last week, Mrs. Koning, who is super-correct in everything she says and does, asked my mother, "How much is the cauliflower?" My mother said, "Two bitches each." I was thinning the carrots and burst out laughing, especially when I saw the expression on Mrs. Koning's face. She just about dropped her upper plate. After she left I asked my mother where she got that expression. She said, "From Eileen" (the trollop, my father calls her). Eileen had taught her that saying, she said, among other things. I was afraid to ask what the other things were, so I told her to try new things out on me, especially those coming from Eileen.

Eileen lives next door to us. I like her a lot, but she is not a Christian. My mother and I are trying to evangelize her, but my father thinks that we should leave Eileen to a professional. The trouble is that the professional evangelists don't seem to evangelize much, as far as Eileen is concerned.

I have to admit that Eileen is a difficult case because she seems interested, but that's all; just interested. Sometimes I read stories to her from the Bible. She likes the stories about sinners a lot. She is able to associate better with them than with, let's say, St. Paul. Eileen has been married several times, but she is at the moment on furlough (Eileen speaking). She dresses very strangely too. ("To emphasize," she told me.) Well, she has a lot to emphasize, that's for sure. My mother says that she lives very concrete, (she means, discreet), and for that, we can be grateful. My father says that you have to read Eileen between the lines.

I have lots of other friends. One of them is Mr. De Boer. I started talking to him a long time ago when he was sitting on the bench in front of Larsen's Drug Store. You can always find him either there or on what I call "the beach bench." This is the place where you can look at Japan — I mean, in the direction of Japan.

I am not supposed to talk to strange men, but Mr. De Boer is not really a strange man. He is just a very old person. He is a Christian but does not belong to our church. He talks a lot about God, but not very formally. He said the other day when we were talking on the beach bench about the pollution problem, "Hi, God, I want you to take special care of this little girl." When he said that, he craned his neck looking up as if he could see God sitting right there on a big cloud. I didn't tell my mother.

My teacher, Miss Groen, is also a good friend, although she is very conservative, especially when it comes to literature. I understand her stand on things however, because all children do not mature equally. Since I was not acquainted with books I should have read in my younger years, she has brought me up to date. The librarian is also a big help; she is more liberal than Miss. Groen. My teacher is concerned about what I read, and the librarian is more concerned about my opinion on what I read. That about sums up the difference. Of course, I talk to my teacher more about personal things.

The most difficult part of understanding English for my parents is in church; that is, when Pastor Van Slooten is preaching. When he speaks normally he is all right. My father always takes a dictionary to church. My mother thinks that this is "werelds" — secular — not the dictionary, but its use in church. The dictionary is, however, of little use to him since he often cannot figure out the first letter of the word in question. He swishes a lot of pages, which my mother finds irreverent; he remarked that people do this all the time with their Bibles. ("That is tooootally different!" — my mother speaking.)

One day, I was walking to the beach just to look at the ocean and feel the wind, when I saw Mr. De Boer sitting on the beach bench. He was not sitting normally; he was kind of slumped against the arm rest. I just knew that there was something wrong. When I ran to him I noticed that the colour of his face was different, kind of blue-grey. I asked, "What is wrong, Mr. De Boer?" Then a very strange thing happened. He talked to me in Dutch, which he never did, at least never to me, and he used my Dutch name. "Grietje," he said, *"zeg ons volk dat ik klaar ben."* ("Tell our people that I am ready.")

He said, "Our people," the people that knew what "ready" meant. After he said this, he slumped over some more and closed his eyes. I knew right then that he had died. I started to cry and sobbed, "Oh no, Mr. De Boer, oh no ...." Then I ran to town and got help.

It was true. He had died and I was the one who heard his last words. It could have been anyone, someone unable to understand Dutch, that would have been terrible, just terrible.

I told his minister what had happened and what he had said.

The service was held in our church since there was more room. Everyone came to the service and the minister related what had happened, and what Mr. De Boer had said. He based the memorial service on being ready. It was not really sad, just somber.

That night in bed, I kept seeing myself as a very old woman, slumped over against the arm rest of the beach bench and saying, "Tell our people that I am ready."

Mins Reinsma is a retired jeweller who lives in Seattle, Washington.

The aftermath of the decline of ideology (3)

Hungary — The Reformed community seeks to recover lost ground

Bert Witvoet

This week I continue our journey into Hungary.

After three days in Budapest, Alice and I travelled to Miskolc where Bishop Laszlo Kurti and his pastor wife, the Rev. Helen Kurti, were awaiting us. Our friend Olga Meszaros from Freelton, Ont., came along to pay a surprise visit to her sister in Miskolc.

Photo: Bert Witvoet

The Bishop Laszlo Kurti and Rev. Helen Kurti in front of a beautiful wall carpet in their home.

Bishop Kurti speaks fluent Dutch, having studied in Utrecht when he was a young man. Helen had been his student at the Debrecen Theological School before she married him. We spent a wonderful evening with the Kurtis. After supper, we sang more than a dozen psalms — Helen from the Hungarian Psalter, Laszlo, Alice and I from Dutch Psalters.

Laszlo repeated what we had already heard about many opportunities and few human and financial resources. He is especially interested in promoting the Sarospatak Academy, the 450-year-old high school which was recently returned by the government to the Reformed community. Enrolment there has jumped this year from 794 to 867. The big difference is that all the freshmen are Reformed, which cannot be said of all the students who enrolled while the school was still a state school. Of the 70 teachers, half are Reformed; some are humanists. This, too, takes time to change.

"This is a very difficult time for the school," said the bishop. "We need help to make it through the year. The Christian Reformed and Reformed churches are the only ones in the United States who support us in this endeavour. So far, the churches in Canada have not responded very much to our appeal.

"We lost almost everything during the two World Wars," he explained. During the First World War we lost money; during the Second World War we lost real estate." In fact, the church lost 1,000 primary schools, 26 secondary schools and a number of colleges.

"We do not discourage anyone from helping our churches. But for the future of the church it is most important to help the schools," said Laszlo Kurti. "We need Reformed intelligentsia. In the coming years it is going to be a battle of the minds in Hungary. There is a time in our lives when we must make the most of every opportunity because the days are evil," he said, quoting Ephesians 5:16.

A woman for all seasons

Laszlo agrees with psychologist Yung that there will be a religious revival after a period of secularization. People eventually become disillusioned with materialism and will search for meaning in religion. But he fears that Eastern religions will also capitalize on this swing.

How I wished I could be present at the funeral and understand what Helen was going to say to these gypsy folk. It became obvious to me that Reformed pastors in Hungary interact with a wider swath of society than do their counterparts in Canada. But then, the Reformed Church in Hungary is obviously a mainline church, with many non-active members.

Photo: Bert Witvoet

At Sarospatak Academy (from l. to r.): Alice Witvoet, Richard Horcsik and Olga Meszaros.

The day following, Pastor Helen Kurti had to lead a funeral service for gypsies who call themselves Reformed. "It is difficult to preach the resurrection to gypsies," said Helen, "because they cry and cry at funerals, to the sound of violins." The dead woman had committed suicide, an indication of the social and personal problems which many gypsies experience.

"These people separate themselves from society," explained Laszlo. They don't join the workforce or send their children to school. Many of them steal and attack people. There is much alcoholism among them." Miskolc, which has a population of 205,000, half of which are Reformed, also has a population of 15,000 gypsies.

The theme of Helen's sermon was to be from Romans 14:7-9: "For none of us lives unto himself and none dies to himself alone. If we live, we live to the Lord; and if we die, we die to the Lord. So, whether we live or die, we belong to the Lord."

Although Helen and her church have long ago sailed past the issue of ordaining women, she has a strongly traditional view of a mother's role. Mothers are prime caregivers and should stay home until children have been given a good upbringing, she believes. She has only recently taken up her role as pastor because her children are now of high school age.

A dedicated young man

While at home, she collects pottery and works at embroidery with Hungarian motifs, mostly red patterns on beige linen. During our visit Helen served us the drink of the house which is a mixture of a apricot brandy, wine and some herbal juice; very potent stuff, I might add. Alice and I were

Continued on page 12 ...

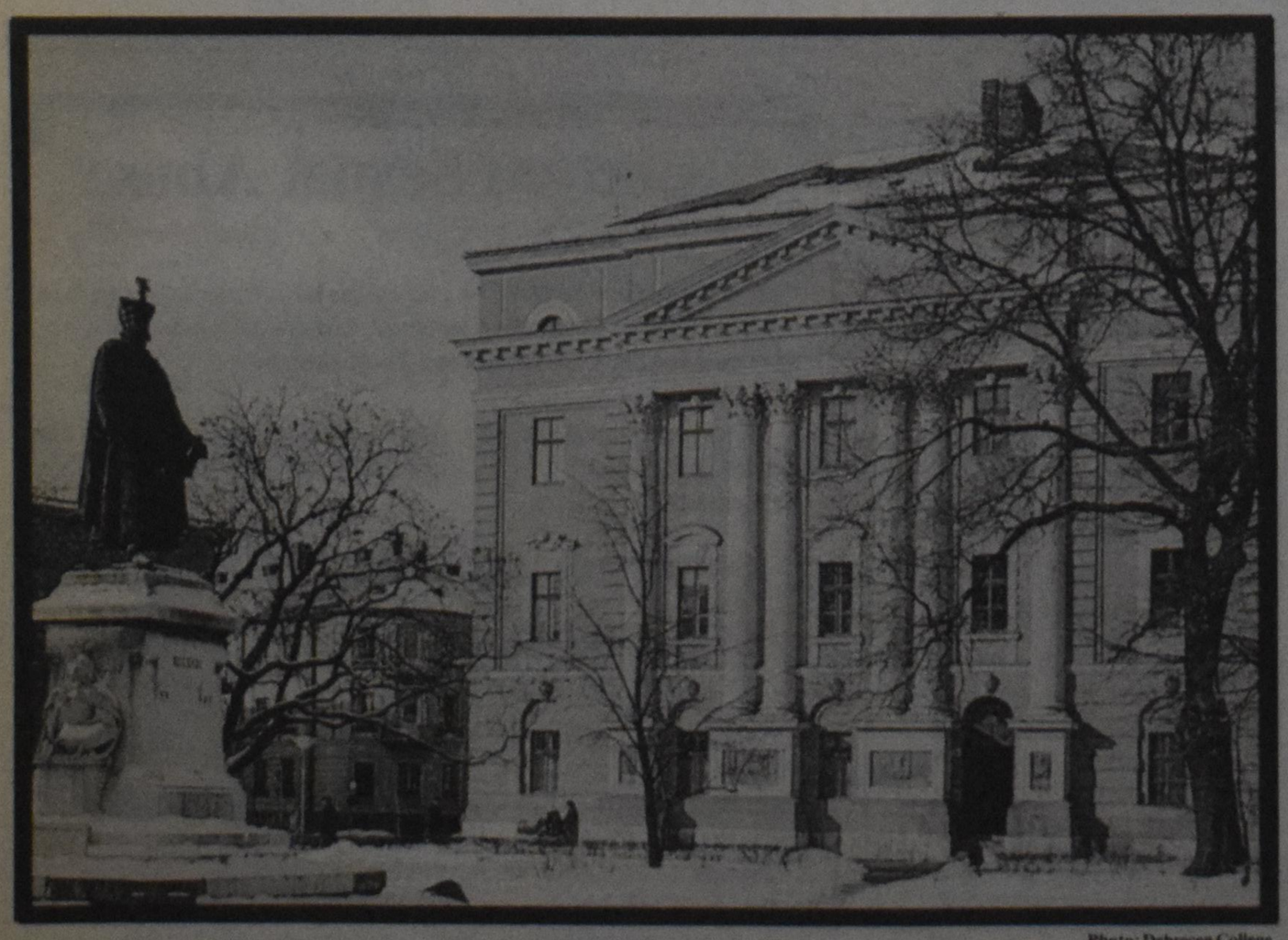

Photo: Debrecen College

Debrecen and its college have for centuries been the major spiritual centre of the Hungarian Reformed Church, having taken its origin from the Swiss branch of the Reformation.

Recovering Reformation in Hungary

... continued from page 11.

glad to be able to add some food to that concoction. You don't want to get too light-headed in the bishop's and pastor's house!

After saying goodbye to the Kurtis the following morning, we drove from Miskolc to Sarospatak where Richard Horcsik met us. Horcsik is general secretary of the Sarospatak Academy and a member of the Hungarian Parliament. He has a special interest in seeing the restoration of "Puritan Calvinism" through Reformed schools. Richard had promised his dying father, a former professor at Sarospatak, that he would never forget Sarospatak.

The school was founded in 1531 by a Lutheran landowner but became a Calvinist institution in the 1550s when about 90 per cent of Hungarians became Protestant. The school eventually developed elementary, secondary and tertiary levels of education.

Horcsik is an intense, sometimes angry young man who traces many of his church's and country's problems to the Malta agreement between Stalin, Roosevelt and Churchill. The agreement locked Hungary and other countries into the communist bloc. He is also somewhat angry with the older bishops, who, according to him, could have done much more during the 38 years that the school was in the hands of the communists.

Richard gave us a tour of the buildings, including the marvelous 400,000-volume library. Earlier this year, he had mentioned to Enno Meyers of Milton, Ont., that it would be good if the Reformed churches and schools in Canada could take upon themselves a special project. (For an account of Mr. Meyer's trip to Hungary, see C.C., Sept. 28, front page). For the "Sarospatak Lockers," see box at right.)

It struck us that Richard Horcsik, like Bishop Kurti, made a reference to Ephesians 5:16 and the time of opportunity. This thought seems to burn in the hearts of Hungarian Reformed leaders as they face many new challenges. It is good to notice that this flame has sparked helpful responses in the West. We briefly met members of two American families who are teaching at Sarospatak on a volunteer basis — the Geerlingses and the Greydanuses.

The following day, we aimed our vehicle in the direction of the Hungarian/Romanian border. Many people had warned us to be careful in Romania. One said, "Close your mouth and keep your eyes and ears open." Others told us not to go beyond Transylvania. But we had other plans, having resolved to go all the way through the Carpatian mountains to the eastern province of Moldavia. First, however, we would make contact with some Hungarian Reformed church leaders in Cluj, a city of 350,000 inhabitants a little more than a hundred miles into Romania.

We would end up with an unusual assignment about which I'll tell you next week.

Help build lockers for Sarospatak!

Bert Witvoet

On our tour of the Sarospatak Academy we saw how crowded its dormitories are. One housed 170 students, though designed to house 60. One room looked like an army barrack — 16 kids in one room with eight bunkbeds.

One particular need in such crowded circumstances is to provide each student with an adequate locker. This is not the narrow metal locker which we often find in North American schools. These are wide and deep closet-like lockers for the student's clothes and other possessions.

At the moment, 210 such lockers are desperately needed for the Kossuth dormitory. One locker costs 20,000 forints, or $400 Canadian. The total project, therefore, calls for $84,000 Canadian. If a church, school or individual is willing to donate to this worthy cause, please send your contribution to **"Sarospatak Lockers", Christian Economical Assistance Foundation, c/o Redeemer College, 777 Highway 53 East, Ancaster, ON L9G 3N6** (Receipts for income tax purposes will be issued upon request).

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Immediate action needed to avert mass hunger in Sudan

VANCOUVER (WVC) — At least one million tons of food are needed immediately to ward off mass starvation in war-torn Sudan, says Don Scott, president of World Vision Canada. Scott just returned from a survey of conditions near the town of Kapoeta in rebel-held southern Sudan.

"I walked through acres and acres of fields but there was nothing there," says Scott. "Seventy per cent of this year's harvest has been lost because of sporadic rains."

Millions of people, who have been displaced as a result of Sudan's seven-year civil war, are desperately seeking food. "The political games between the warring factions in the north and the south have made it very difficult to deliver aid," Scott says. "For example, the Sudanese government in Khartoum has derailed aid to the southern rebels while denying the gravity of the current crisis."

Despite their hardship, the Sudanese people's dignity and determination impressed Scott. "We don't want to be fed by others, we want to care for ourselves," one farmer told him. "But right now we have no choice." This man planted his maize crop three times but it perished from lack of rain.

"If these people aren't helped they will be eating leaves and roots," asserts Scott. "And soon even that may not be available."

Land mines and other obstacles

To help people like this farmer, World Vision is distributing 1,000 tons of grain, 405 tons of beans and 100 tons of canola oil which has been provided by the Canadian International Development Agency (CIDA). However, aid distribution is also hampered by treacherous, muddy roads which are riddled with land mines in some places. After delivering 500 tons of grain from Nairobi recently, 40 of World Vision's 48-truck fleet were seriously damaged.

"We're sending in hundreds of tons every month, but we still have nothing in reserve," said Scott. "We have to distribute it right away. We're worried about having enough food stockpiled for the expected shortfall in March/April."

World Vision is appealing to the Canadian public for funds to support Sudan.

"There is still time to help the Sudanese before people begin to die," added Scott. "Surely we don't have to wait for a repeat of Ethiopia in 1984 before we respond."

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Smithville — IGA
St. Catharines — Ramakers Dutch Imports Inc.
St. Catharines — Stamford Delicatessen
Stoney Creek — Delca
Stouville — Stouville Deli
Toronto — Simon De Groot Meat & Deli
Toronto — Holland Store
Vineland — IGA
Virgil — M.B. Foods Ltd.
Welland — John's Deli

EASTERN ONTARIO
Belleville — Mrs. De Korte
Bowmanville — Dykstra's Deli
Brighton — Brighton Deli
Brockville — Boers Delicatessen
Cobourg — Cobourg Meat Market
Keene — Keen General Store
Kingston — Heidi's Deli
Manotick — Holland Shop
Ottawa — Dutch Groceries Importers
Renfrew — Wooden Shoe
Trenton — Trenton Spec Deli
Whitby — East End Meat
Whitby — South Mill

NOVA SCOTIA
St. Peters — Co-op
Sydney — Bunsmaster
Truro — Ryan's IGA

NEW BRUNSWICK
Fredericton — Holland Food Imports

P.E.I.
Charlottetown — Tony's Deli

MANITOBA
Winnipeg — Dutch Meat Market
Winnipeg — Bake Oven

ALBERTA
Calgary — Dutch Cash & Carry
Edmonton — National Meats Delicatessen
Lethbridge — Wooden Shoe
Olds — Coop
Picture Butte — Chinook Foods
Pincher Creek — Coop
Rocky Mountain House — Dutch Import

BRITISH COLUMBIA
Abbotsford — Deli Hut
Abbotsford — Frank's Shop Easy
Abbotsford — Karl's Meat
Abbotsford — Valley Maid Bakery
Aldergrove — Stoelting's Deli
Chilliwack — Anita's Deli
Chilliwack — Ed's Deli
Maple Ridge — Maple Ridge Butcher
New Westminster — Supervalu
Powell River — Don Logan's Village Meats
Richmond — Dieter's Deli
Tsawwassen — Hollandia Deli
White Rock — Peter's Deli

Kloppers honoured by College of Organists

Nancy Olthuis

EDMONTON — The Royal Canadian College of Organists recently awarded Dr. Jacobus Kloppers, professor of music at The King's College, its Honorary Fellowship at its annual convocation at the University of Alberta.

The award is the most advanced diploma granted by the College. Kloppers received it for his contributions as a composer, performer, scholar, teacher and consultant in organ church music. He has taught organ and musicology at The King's College since it opened in 1979.

After teaching at the university level for 10 years in his native South Africa, Kloppers moved to Edmonton and soon established himself as a leading figure in organ performance, composition, church music, and as a consultant for the design of new organs. His PhD dissertation on the organ works of J.S. Bach, completed in Germany in 1966, is widely quoted and has been reprinted five times. His many music compositions, all but one of which are liturgical, have been published by a number of different publishers. Kloppers is organist at St. John's Anglican Church in Edmonton.

This fall two of Kloppers' organ compositions are being published by Kenwood Press of Minneapolis. He has been commissioned to compose two new pieces, one for organ and one a choral anthem. He was recently elected to membership in the Canadian Music Centre, a national body of leading Canadian composers. He is listed in the current directory of *International Who's Who in Music and Musicians* published in Cambridge, England.

The Royal Canadian College of Organists was founded in 1909, and at its fiftieth anniversary in 1959 received permission from Her Majesty, Queen Elizabeth II, to add the designation "Royal." The college promotes a high standard of organ playing, choral direction and composition, and holds examinations in organ playing, choral conducting and the theory and general knowledge of music.

Dr. Kobie Kloppers playing the organ Photo: The King's College

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Also Dutch Law

For the time being...

Adrian Peetoom

"You know how they are ..."

Two women had lunch together and talked about cabbages and kings ... and husbands. Both had been married well over 30 years. The talk got to dinners: the daily grind of preparing them, the attempts at making them interesting and the comments husbands would make about them.

Husbandly praise was rare, these women agreed. A carefully composed dinner for a special occasion would receive acknowledgement. But what about the routine, well-prepared staple daily efforts? There would be praise to God in prayer, of course, but otherwise 15 minutes of eating would take care of an hour or so of preparation, with nary a thought for the cook. Except, of course, when there was something they didn't like — some vegetable too raw or overcooked or not appreciated even when perfect; some piece of meat too fat or not fat enough, some fish new to the household.

The women agreed that an average of one weekly word of praise for this routine part of family life would have been enough. And one said to the other, "I try to avoid making dishes he doesn't like. You know how they are ...." The other nodded, and later told her husband, and hence this column.

The husband first felt ashamed a bit that he hadn't put in a good word of praise more often. But then, he began to think about conversations on cabbages and kings ... and meals. In my time, when husbands married wives, they also married menus. Not their own, but those of their wives. Actually, in most cases they wed the menus of the mothers of their wives.

The tomato soup Johanna makes is more like her mother's tomato soup than my mother's. Now I happen to like it a lot, and especially appreciate the inventive crunchy little bits of onion which are added just before eating. And it isn't that I often have to eat stuff I don't like.

It's just that when I left home some menu items lost their routine presence in my life. Where is the Saturday steamy rice with raisins and brown sugar? Where is the weekly *hutspot* with boiled sow bacon? Where is the Friday boiled fish with mustard sauce? Where are the beets? The *Savoy* cabbage with nutmeg?

Oh sure, I get all that and other items some times, but only when I ask for them. Or I make them myself when Johanna is away, but then the experience is not the same. And it isn't that I'm complaining. It's just that the "you know how they are ..." makes it appear as if women are the only ones to (mildly) suffer about the dinner routine in their marriage.

We husbands marry more than a wife, we marry a culinary tradition that has come to us via mothers for who-knows-how-many-generations. It's OK, most of us like our wives' cooking which over the years will take on a personal character anyway. We seldom think about it.

And I'll accept the fact that I don't honour Johanna's meal planning and preparation often enough. I've come to like many things my mother-in-law made Johanna learn how to cook. I've come to accept others. I've come to appreciate that she doesn't often cook stuff she knows I don't like, and I realize that is a price she pays for a marriage as congenial as is humanly possible. "You know how they are ...." Human, that's how we are. We husbands don't like all foods, and why should we? And some of us still miss our own mother's cooking sometimes, and that's the price we pay for a marriage as congenial as is humanly possible.

Adrian Peetoom knows that for every prejudice men have about women, women have a prejudice about men. But maybe that's what keeps marriages interesting.

CLEAR-TV ends boycott of Burger King chain

TUPELO, Miss. (EP) — Christian Leaders for Responsible Television (CLEAR-TV) has announced an end to their boycott of Burger King, as of Nov. 1. CLEAR-TV had called for a one-year boycott of Burger King, but agreed to end the boycott after Burger King showed a willingness to be more selective in its sponsorship of television shots which feature sex, violence, profanity and anti-Christian stereotyping.

CLEAR-TV called the boycott against Burger King after its monitoring in spring of 1990 showed that the fast-food chain helped sponsor two-thirds more sex, violence and profanity than the average advertiser. According to CLEAR-TV's study, Burger King helped sponsor 18.85 incidents of sex, violence or profanity with every 30-second commercial it ran.

The decision to end the boycott was made after Burger King announced plans to begin a national advertising effort in support of traditional values. On October 28 the chain began running ads in daily newspapers which affirm traditional values.

Dr. Billy Melvin, executive director of the National Association of Evangelicals (NAE) and chairperson of CLEAR-TV, said, "We are convinced that Burger King shares our concern about the quality of television programs, and will put that concern into practice in the future."

The Rev. Donald E. Wildmon, executive director of CLEAR-TV, said the coalition will notify its members that the boycott has been ended, and urge them to return to patronizing Burger King. "We are glad that this boycott has been brought to a mutually agreeable conclusion," he said. "We encourage those participating to pass the word on to others that the boycott has ended. Equally important, we hope other advertisers will follow the lead of Burger King."

CLEAR-TV is a coalition of about 1,600 Christian leaders whose various groups have a constituency of approximately 60 million.

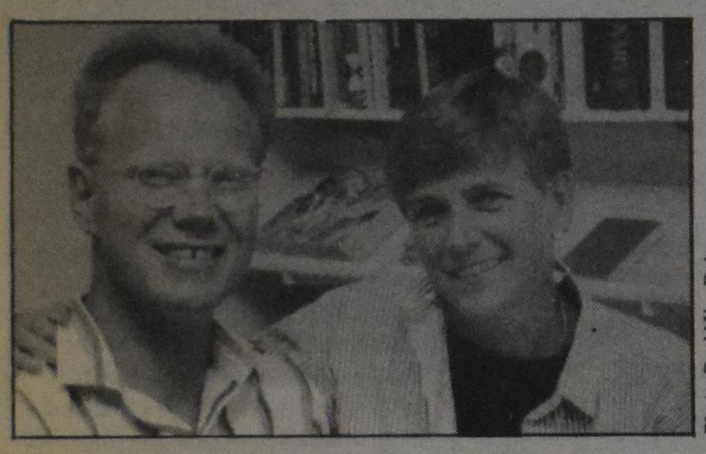

Photo: David Van Dyke

Peter and Marja are IN

Dear P & M:

My husband insists on driving our car when we are together. I love to drive and have no traffic tickets, while my husband has lots! He insists it's his right as a man.

Dear In the Passenger's Seat:

When we consulted the motor vehicle branch we found that there were no prohibitions against women driving while a licensed male driver was in the car! Legally, you have just as much right to drive the car as your husband.

Various Reformed denominations have wrestled with the headship issue recently. To the best of our knowledge no synod has concluded that women are to be excluded from the driver's seat when there is a man present who can do the job. The church order also upholds your right to drive.

It seems to us that your question fits into the current dicussion on "gifts." Your driving record clearly shows that you are a "gifted" driver, whereas your husband is not. We strongly urge him to nurture his driving ability alone and to yield to your natural skills when you go somewhere together.

His refusal to slide over is a clear symptom of rampant chauvinism. He needs to repent of this sin and, like Haman who had to give the driver's seat to Mordecai, be relegated to the passenger's seat on alternate Sundays in view of all the church members in the church parking lot.

In closing we remind you of the biblical text which clearly states: "We let her drive" (Acts 27:15, King James Version). Since Paul and his companions allowed her to drive, your husband should give you equal time behind the steering wheel.

If he still won't let you drive the car you have our permission to drive him crazy until he does.

Dear P & M:

Our four children are very different and react quite differently. My parents feel that all children should be treated the same: be tough and they will all turn out OK. One of our children, however, gets very wound up when he is severely disciplined. I think we should treat each one differently, but is that fair?

Dear Spare the Rod:

The cookie cutter approach to discipline tends to cut off the best parts of each child. It is much better to adapt your discipline to each child's special needs and personality. After all, some kids respond to a stern or hurt look while others need to spend some meditative time in their rooms before they get the point.

Your parents are of that generation which saw many large families. When you have eight, 10 or 12 kids, what else can you do but treat them all the same? But many of these parents have a lot of regrets about the "one size fits all" approach which they used with their children. They wish that they could do it over again and be more sensitive to the variations within the family.

Because children are different, the same treatment for all amounts to inequality. Somehow we all know that and yet our worries about jealousy and sibling rivalry keep us from dealing with each child according to his or her age and personality. We overlook the fact that brothers and sisters know each other well enough to sense what kind of approach works best with each person. As long as we are loving and fair they will tolerate some diversity.

We wonder what you mean with the words "tough" and "severe." Twisted ears, slapped faces and raw rear-ends were tolerated tactics in years gone by. Your parents and their peers experienced a literal application of the proverbial "rod of discipline" in the school and home (Prov. 22:15b). We would be deeply concerned for your kids if your parents are encouraging you to use this kind of physical discipline.

Your parents have had their turn and have no right to interfere in your family. Unless you specifically ask them for advice, they should keep their thoughts to themselves.

You know your children best. You know what each one needs. And you, more than anyone else, know how each child is uniquely created by God.

P.S. we recommend two books by Ross Campbell, a Christian psychiatrist who specializes in working with problems typically experienced by children and teens. The titles are *How to Really Love Your Child* and *How to Really Love Your Teen.*

Send your questions to:
Dear P & M
c/o Calvinist Contact
261 Martindale Rd., Unit 4
St. Catharines, ON L2W 1A1

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Marian Van Til.

Christian political strategist calls for political reconstruction in U.S.

GRAND RAPIDS, Mich. (REC) — The ineffectiveness of the U.S.'s political system can only be solved by a system reconstruction, political strategist Jim Skillen believes. Skillen said it is twilight for the U.S.'s form of government, and Christians should now light a "candle at dusk." Skillen spoke in early October before a group at the Gerald R. Ford Museum in Grand Rapids, Michigan.

Among Americans there is a pervasive sense of futility, a sense that politics cannot accomplish much, said Skillen. A new vision is needed, not on particular issues, but on some reconstruction of the system, he added.

The key to reconstruction, Skillen argued, was a new way to think about political parties. Politicians should be accountable to parties. He said that proportional representation of those parties was a way to allow all the competing interests a proper voice.

Skillen is executive director of the Center for Public Justice in Washington, D.C. Next year, the center will be hosting an international conference on Christianity and democracy. Former U.S. President Jimmy Carter will be giving the keynote address, and Skillen expects some world leaders from the Christian Democratic parties to attend. Skillen's last book, *The Scattered Voice* (Zondervan), locates his thinking in the variety of Christian voices in U.S. politics.

New theology professor appointed

EDMONTON (TKC) — The King's College has appointed Dr. Douglas Harink as full-time assistant professor of theology. With a background in the Reformed tradition, Harink is a specialist in systematic and modern theology, having made particular study of the theologies of Karl Barth and Friedrich Schleiermacher.

Before coming to the college, Harink served as interim pastor at Woodbine Heights and Dufferin Street Baptist churches in Toronto, and was sessional lecturer in theology and ethics at Ontario Theological Seminary. He is currently serving as secretary-treasurer of the newly-formed Canadian Evangelical Theological Association.

Harink holds a PhD and MA from the University of St. Michael's College (Toronto School of Theology) and an MA in Christian studies from Regent College. He has also studied at Trinity Western University, the University of Victoria and the University of Winnipeg (BA).

Harink replaces Dr. Sidney Greidanus who now teaches homeletics at Calvin Theological Seminary, Grand Rapids, Michigan.

M—E—S—S—A—G—E

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b) your **correct Florida address**
c) your **expected date of return**

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Anniversaries

Noordscharwoude Alliston
1940 November 29 1990
With thanks to our covenant God, we celebrate the 50th anniversary of our parents and grandparents,

LIEUWE and ANNIE MEINEMA
(nee Gutter)

May the Lord continue to bless and keep you.
Congratulations from your children and grandchildren:
Hette & Sally Meinema
Trish & John, Lisa, Len & Anita, Michael
Margaret & Gerke Gerkema
Adrian & Rhonda, Anita, Sonya
Nellie & Harold Westerman
Joanne, Jan
Lucy & Wayne Gort
Karen, Alex, Ben
Open house will be held Saturday, Nov. 24, 1990, at Alliston Chr. Ref. Church from 2:30 - 5:30 p.m.
Home address: 26 Boyne Cresc., Alliston, ON L0M 1A0

1965 December 2 1990
"The Lord is my strength" (Ps. 118:14a).
With praise and thanksgiving to our Lord, we, the children of

ARIE (Harry) and MARIE VERSTEEG
(nee Vanderwier)

wish to announce the happy occasion of their 25th wedding anniversary.
Geraldine & Tom DeWaal — Calgary, Alta.
Luke
Ken & Amouk (fiancee)
Eugene
Francina
Arlene
Home address: 196 West St., Smithville, ON L0R 2A0

Anniversaries

Congratulations to Rudy and Anneke van Hattem who will celebrate, D.V., their 50th wedding anniversary on Dec. 7, 1990.

Wapenveld Cambridge Station
1940 December 7 1990
"This is the day which the Lord has made" (Ps. 118:24).
With praise and thanksgiving to our heavenly Father, we hope to celebrate the 50th wedding anniversary of our parents, grandparents and great-grandparents,

RUDY and ANNEKE VAN HATTEM

With love from:
Miep & Wim Palm — Heemskerk
Gea & Klaas, Annemiek & Wouter, Anneke & Johan
Herman & Ida van Hattem — Berwick
Hendrik, Caroline & Robert
Teresa, Yvonne, Randy, Andrew
Henk & Irene van Hattem — Cambridge Station
David, Julicia
Kathy & Peter Hartenhof — Aylesford
Richard, Anna, Janice, Timothy
Rudy & Alice van Hattem — Cambridge Station
Jennifer, Amy, Laura, Heather, Henry
Dick & Peggy van Hattem — New Minas
Derek, Darin
Home address: R.R.#2, Cambridge Station, Kings Co., NS B0P 1G0

Rozenburg, the Neth. Brantford, Ont.
1945 1990
On Tuesday, Nov. 27, 1990, our parents and grandparents,

CORNELIS and JEANETTE GROENEWEGEN
(nee Vander Kooy)

will celebrate their 45th wedding anniversary.
We wish them God's blessing through all their days and pledge them our love.
Kees & Cheryl
Kristin, Kara
Tine & Gerry Hogeveen
Bryan, Kevin, Jennifer
Nella & David Robinson
Ryan, Lauren
John & Nikki
Suzzanne, William, Alison, Andrew
Bob
Will & Gwen
Sarah, Michelle, Pam, William
Janice & Chuck Hunnersen
Art & Eva Marie
"Cast all your anxiety on him because he cares for you" (1 Peter 5:7).
Home address: R.R.#6, Brantford, ON N3T 5L8

1955 1990

MINNE and ELSIE VAN ES

We rejoice with our children, parents and grandparents as they will celebrate their 35th anniversary on Monday, Dec. 3, 1990. We wish you the Lord's blessings and much happiness for many more years together.
Mom Y. Boersma
Emily & John Rowley
Erin
Shirley & Bert Jansen
Andrea, Crystal, Samantha, Felicia
Don & Elizabeth van Es
Benjamin
Mary-Jane & Rick Kloostra
Richard, Michelle, Allan
Address: Box 328 Brighton, ON K0K 1H0

Hamilton Burlington
1965 December 3 1990
With thanksgiving and gratitude to our faithful covenant God, we announce with joy the 25th wedding anniversary of our dear parents, a very special couple,

FRED R. and AUDREY VANDER VELDE
(nee Haringa)

God has richly blessed them and we, as children, thank them for what they have done for us.
We also give thanks to God for Dad's 15th anniversary as full-time Executive Director this year with the Canadian Christian Education Foundation Inc. (CCEF) and as children wish to thank you all, who so faithfully have supported this important ministry.
With love and congratulations from all your children at home:
Edward F.
Lucinda E.
Douglas H.
Anna E.
You are all cordially invited to a public open house to share with us our parents' 25th anniversary on Saturday, Dec. 1, 1990, from 2-4 p.m. in the Trinity Chr. School gymnasium, 650 Walkers Line (south of the QEW), Burlington, Ont.
Psalm 48:14.
Home address: 2621 Cavendish Dr., Burlington, ON L7P 3W6
(416) 336-5619.

Anniversaries

1950 December 19 1990
With praise and thanksgiving to God, the children of,

PETE and ANNIE HOOGENDAM

joyfully announce the 40th wedding anniversary of their parents on Wednesday, Dec. 19, 1990. May God continue to bless them!
Cathy & Tony Vyn — Ariss, Ont.
Richard, Suzanne, Justin, Reuben
Jasper & Jane Hoogendam — Cold Springs, Ont.
Philip, Hannah, Jordan, Solita
George & Yolanda Hoogendam — Jordan Station, Ont.
David, Daryl, Andrew
Rick & Ineke Hoogendam — St. Catharines, Ont.
Karin, Kevin, Stephanie
Alice & Randy Vroon — Mt. Albert, Ont.
Michelle, Rachel, Stephanie
We will be having an open house at Ancaster Chr. Ref. Church on Saturday, Dec. 22, 1990, from 2 - 4 p.m.
Home address: Redeemer College, Ancaster, ON L9G 3N6

Overschie Brampton
1945 December 5 1990
With thanksgiving to the Lord, we hope to celebrate the 45th wedding anniversary of our parents,

JAAP and WILLY HOOGERBRUGGE

We thank the Lord for keeping you in his hand, and for his rich blessings over these many years. And we thank you, Mom and Dad, for all the love and care you have shown to us, and most importantly, for leading us in his direction. We pray that the Lord will continue to bless you, and grant you much joy and happiness together.
Congratulations and much love from your children:
Henny Hoogerbrugge — Perth, Ont.
Arie & Gerty Hoogerbrugge — Grimsby, Ont.
John & Dawn Hoogerbrugge — Casablanca, Morocco
and seven grandchildren
Home address: Holland Christian Homes, Apt. CT 1108, 7900 McLaughlin Rd. S., Brampton, ON L6V 3N2

1955 November 16 1990
The family of

KEN and RITA STRUIKSMA

wish to congratulate them on their 35th wedding anniversary.
With love:
Alma Wamsteeker — Burford, Ont.
Rebecca, Jessica, Caitlin
Teresa & John de Feyter — Beamsville, Ont.
Peter, Carlene
Owen & Patt Struiksma — Hamilton, Ont.
Stevie, Danika, Courtney
Grace & Scott Priest — Ancaster, Ont.
Liam
Home address: 1415 Upper Wellington, Apt. #230, Hamilton, ON L9A 5E8

Obituaries

On Nov. 4, 1990, the Lord took to his heavenly home our dear friend,

DICK DOUWES

after a lengthy illness of cancer at the age of 66.
May the Lord give strength and comfort to Itske and her family.
Their friends:
Tony & Margret Boer
Theun & Tite Klazinga
Tom & Joss Rauws
Rika Vanderkloet
Hielco & Susan Poolman
John & Siene Lindeboom
Wyoming, Ont., Canada

Obituaries

Ureterp, Friesland Edmonton, Alberta
Jan. 5, 1900 Nov. 1, 1990

ANTJE (BENEDICTUS) NICOLAI

Mem died after a full life and a relatively brief illness. Through a life often marked by difficulty, struggle and a deep awareness of evil in the world, Anna personified a humble contentment and confidence that our Lord's grace is always sufficient. She considered her life blessed and was God's gift to many.
"I love the Lord, for he heard my voice; he heard my cry for mercy ... Praise the Lord!" (Ps. 116).
Predeceased by her husband, Rienk, Feb. 21, 1982, her son-in-law Guy Van Tienhoven, June 25, 1985, and her daughter-in-law, Jean Nicolai, Nov. 25, 1986, Mem leaves to the love and care of her Lord, her children:
Gordon & Jennie Nicolai — Edmonton
Walter & Grace Nicolai — Edmonton
Jennie & Clarence Visser — Edmonton
Jessie Van Tienhoven — Surrey
Alice & Jack Hielema — Smithers
Mary & Dan Vriend — Edmonton
Peter & Benna Nicolai — Brampton
29 grandchildren, 39 great-grandchildren and many friends.
The funeral took place in Edmonton on Nov. 6, 1990, the Rev. Rev. H. Vanderbeek officiating.
Home address: Correspondence address: 11309-90 Street, Edmonton, AB T5B 3X6

The council and congregation of Second Chr. Ref. Church of Brampton, Ont., express love and sympathy to their minister, Rev. Peter Nicolai, in the death of his mother,

ANNA NICOLAI.

May God grant you and your family comfort and grace.

The council and congregation of the Second Chr. Ref. Church of Brampton, Ont., express their Christian condolences to Pastor and Mrs. H. Samplonius and the D. Roorda family upon the death of their son and daughter,

MARK and CAROLE SAMPLONIUS

in a tragic car accident on Nov. 3, 1990.
May our Lord comfort them and their families in this tragic loss.

The members of the Golden Age Club and the residents of South Chatham Village, wish to express their deepest sympathy to Mrs. Wilma Sluys, her children, grand- and great-grandchildren in the passing of

Mr. WILLIAM (Bill) SLUYS

at the age of 84 years. We pray that God will comfort and strengthen Mrs. Sluys and her family now and each day in the time to come.
Chatham, Oct. 31, 1990.

Thanks

HEIDINGA:
We would like to say thanks to all who helped us celebrate our 45th wedding anniversary with flowers, cards and best wishes. How wonderful to see so many good friends from far and near at the open house! What a blessing to laugh and sing and pray with family members!
Our heavenly Father has blessed us richly and we thank him with all our hearts for his loving kindness.
Marten and Wieke Heidinga

Thanks, births and birthdays on next page.

Classified

Thanks

VANDER ENDE:
Our sincere thanks and appreciation for all the lovely wishes, cards and other gestures for our 40th anniversary on Oct. 31, 1990. The Lord surely blessed us with all our children's and grandchildren's love and efforts to make our celebration so special with friends and relatives, who came from far and near. The "Sun" shone brightly on all faces!
John and Edith Vander Ende

Births

COLYN:
With thanks to God and joy in our hearts, we, Wm. and Margaret Colyn, of Wellandport, Ont., would like to announce the birth of our grandchildren:

GREGORY DAVID

July 3, 1990. Born to Isaac and Sylvia Van Geest, Grimsby, Ont.

LUKE RICHARD

July 12, 1990. Born to Ron and Anita Prange, Sarnia, Ont.

JASON WILLIAM

July 19, 1990. Born to Rudy and Dorothy Van Amelsvoort, Welland, Ont.

KATRINA MARGARET

Sept. 22, 1990. Born to Theo and Margaret Hoekstra, Orange City, Iowa.
Proverbs 17:6.

Birthday

BAKKER-VAN DE POL:
The family of

Mrs. GERRITJE (Gerrie) BAKKER

is pleased to announce her 80th birthday, on Dec. 6, 1990. In celebration, a birthday tea will be held at the Chr. Ref. Church, Blyth, Ont., on Saturday, Dec. 8, 1990, from 2 to 4 p.m.
Best wishes only please.
Home address: 119 Carling Terrace, Wingham, ON N0G 2W0

BROUWER:
With thanksgiving to God, we wish to congratulate our father, grandfather and great-grandfather,

GEZINUS BROUWER

on his 90th birthday, Nov. 27, 1990.
From your family:
Bram & Pearl Griffioen — Telkwa, B.C.
Henk & Alice Brouwer — Picture Butte, Alta.
Cor & Ina Brouwer — Picture Butte, Alta.
Bert & Agnes Brouwer — Lethbridge, Alta.
John & Janny Brouwer — Coaldale, Alta.
Pete & Marianne Brouwer — Lethbridge, Alta.
Hugo & Gerda Stoof — Coaldale, Alta.
And from your grandchildren and great-grandchildren.

For Sale

For sale: 200 farrow to finish hog farm, with two living quarters, in Fraser Valley, B.C. Inquiries: Box 3900, Chilliwack Progress, 45860 Spadina Ave., Chilliwack, BC V2P 6H9

For sale in Lake Worth, Florida: 10' x 50' mobile home, completely furnished, new roof, $8995. Contact Ivan Zwyghuizen at (616) 669-2957.

For Rent

For rent: Three-bedroom home in Grimsby, Ont. Available Jan. 1, 1991. Call (416) 945-9454 any time.

Accommodations

Shared accommodation available in the Mississauga area as of Jan. 1, 1991. Includes all amenities. Male or female. $350 per month plus 20% utilities. Contact Norm Groot at (416) 567-7857 (residence) or (416) 453-3311 (business).

Teacher

BELLEVILLE, Ont.: Teacher wanted! Have you thought about relocating to Ontario's Bay of Quinte Region? Are you an **English-Drama** teacher? We have a vacant position for 1991-1992. Call Mike Hoyer, Quinte Christian High, 613-968-7870 for more details (Box 158, Belleville, ON K8N 5A2).

WILLIAMSBURG, Ont.: Timothy Christian School of Williamsburg, Ont., will need a full-time **Grade 3 & 4** teacher for 24 pupils, starting Jan. 7, 1991, D.V. Our present teacher is leaving because of pregnancy. This position could lead to continued employment for the following school year. Teachers are asked to send their letter of application and their resume a.s.a.p. to: Mr. James Kooistra, Principal of T.C.S., R.R.#1, Williamsburg, ON K0C 2H0 or phone (613) 535-2687 (school) or (613) 535-2152 (home).

Real Estate

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Personal

"Gezelligheid kent geen tijd!"
Tall, active lady, early fifties, sincerely hoping to meet Christian gentleman for companionship (Niagara area). Please reply to File #2553, c/o Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1

Help Wanted

Travel consultant required, with one to two years experience for Rexdale area travel agent. Contact Diana (416) 741-4740.

Social service work: Mutual Support Systems, a network of rural group homes in the Niagara Peninsula for children experiencing emotional and behavioural difficulties, invites applications for the position of **Child Care Worker.** The responsibilities of this live-in position include involvement in the educational programming of the residents, scheduling daily routines, as well as planning special events, all in a family setting. In-service training provides an excellent opportunity for personal growth and skill development at role modelling positive relationships and facilitating the resident's successes. Position includes salary and benefits package. Please submit resume to Personnel Manager, Mutual Support Systems, R.R.1, Perry Rd., Wellandport, ON L0R 2J0. Telephone: (416) 899-2311.

Teacher

Calvin Memorial Christian School

St. Catharines

One of the Ontario Alliance's dynamic Christian grade schools (K-8) is seeking for *September 1, 1991, a*

PRINCIPAL

to give Christian educational leadership from a Reformed perspective to a well-qualified teaching team of 18 for 350 students. The teaching team has within it, a remedial specialist, a half-time, gifted specialist, a half-time music specialist and a full-time physical education specialist.

In your work as a principal, you will be supported by a Vice-Principal/experienced curriculum co-ordinator and an experienced full-time secretary (with word processing skills).

The school is interested in a person with a love for the Lord, a person with some experience in educational administration, who has a love for children and who has a deep interest in the whole educational process from K to Grade 12. Some post-graduate studies in educational administration and teaching will be a definite asset.

Persons with varying levels of experience and post-graduate education will be considered.

Please forward your resume including a brief statement of your philosophy of education and administration *prior to January 18, 1991, to:*

Albert (Bert) J. Bakker (Chairman)
Association for Christian Education of St. Catharines
2 O'Malley Drive, St. Catharines, ON L2N 6N7
416-688-1520 / Fax: 416-688-6002

All replies will be held in the strictest of confidence. Inquiries by telephone are invited.

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681-8100 or 264-1558 (res.)

Anniversaries

Aalten 1950 — Owen Sound November 29 1990

On Nov. 29, 1990, D.V., our parents and grandparents,

BILL and DIANE KLYN-HESSELINK

hope to celebrate their 40th wedding anniversary. They started their married life with the words of Psalm 73:24, "You guide me with your counsel, and afterward you will take me into glory." It is our prayer that God will continue to bless them in the coming years as he has done in the past.
Congratulations, Dad and Mom,

Papa and Nanny.
Love from:

John & Sheila — Hamilton, Ont.
Sarah, David, Jeremy
Bill & Carol — Chatham, Ont.
Daryl, Erica, Michelle
Wilma & Albert — Georgetown, Ont.
Reuben, Jesse, Brock
Brenda & Rob — Owen Sound, Ont.

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Classified

Help Wanted	Help Wanted	Help Wanted	Teacher	Teacher

THE CHILDREN'S AID SOCIETY OF HAMILTON-WENTWORTH
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FOSTER (GROUP) HOME PARENTS

to operate a foster (group) home for up to six children.
This challenging position provides you with an opportunity to be part of a committed team of professionals meeting the needs of children who require a home away from home. The agency will provide support and training as well as a rate of $1,100 per month for each child in the home.

Qualifications preferred
Parent(s) experienced in fostering or working with teen and/or latency-aged children. Training in child care would be an asset.

If you are interested, please respond in writing to:

Placement Resources Unit
The Children's Aid Society of Hamilton-Wentworth
P.O. Box 1107, Station A, Hamilton, ON L8N 4B9
or contact Joan Crittenden at (416) 522-1121

The Children's Aid Society of Hamilton-Wentworth

Georgetown District Christian School

invites applications for the position of

PRINCIPAL

to commence August 1991. The applicant should have solid experience in education, good communication skills, vision for Christian Education and be an effective witness for Jesus Christ.

For further information please contact:
Arthur Loveless
Chairman of the Search Committee
R.R.#1, Limehouse, ON LOP 1HO
Phone: (416) 877-7595

****

Just a reminder to look for our 1990 Christmas issue.

****

Help Wanted	Miscellaneous

Dordt College

Admissions Office Openings

Positions involving recruitment contacts with prospective students and their parents are open for the 1991-92 academic year. Applicants must have strong marketing and interpersonal skills and a firm commitment to the mission of the college. Candidates demonstrating relevant work experience preferred.

Letters of application and resumes should be sent to:

Lyle A. Gritters
VP for College Advancement
Dordt College
Sioux Center, IA 51250

Dordt College complies with federal and state requirements for non-discrimination in employment. Women and minorities are encouraged to apply.

GENERAL MANAGER

The Neerlandia Co-op, a rural retail located 80 mi. NW of Edmonton, with sales of $8-9M, is looking for a General Manager. We are a diversified Co-op with feed, fertilizer, lumber and grocery departments as well as a service centre. Solid management skills are required. Salary: $30,000 - $37,000.
Applications will be accepted until **Jan. 4, 1991.**

To apply send resume to:
Board of Directors
Box 87, Neerlandia, AB, Canada T0G 1R0
or phone: (403) 674-5904

Redeemer College
Ancaster, Ontario
L9G 3N6 (416) 648-2131

invites applications for the following faculty positions for 1991-92

Business (Marketing)
(sessional or tenure-track)

Psychology (Experimental)
(sessional)

Applicants should be committed to teaching and scholarship in accordance with the Reformed Christian basis of the college and should hold a minimum of a Master's degree; the doctoral degree is preferred.

Letters of application should be sent to:

Dr. Justin Cooper
Vice-President (Academic)
Redeemer College
Ancaster, ON L9G 3N6

Deadline: *December 31, 1990*

This advertisement is directed only toward Canadian citizens and permanent residents.

FACULTY OPENINGS
Calvin College

The college is seeking applications for possible openings beginning *September 1991* in the following departments:

Art (studio and history)
Communication
Education
Engineering
English
History
Mathematics & Computer Science
Music (piano)
Nursing (department chair position)
Physics
Religion and Theology
Spanish

Some departments have tenure track positions and some have temporary positions to replace people on leaves.
Inquiries regarding possible future positions in any department are always welcome. Applications from North American minorities in any discipline are strongly encouraged. Calvin College seeks faculty members who affirm the Christian faith as expressed by the Reformed creeds and have academic and personal qualifications for teaching and scholarship. Interested persons or persons who wish to make nominations should correspond with the chairperson of the respective department at:

Calvin College
3201 Burton St. SE, Grand Rapids, MI U.S.A. 49546

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H D C H

The Board of Directors of
Hamilton District Christian High School

invites applications for a

Development Director

to assist the school primarily in the area of fund-raising and promotion.
We are seeking an energetic, people-oriented person. Applications for a full-time or part-time position may be sent in confidence to:

Mr. W. Huinink, Chairman
Hamilton District Christian High School
92 Glancaster Rd., R.R.#1, Ancaster, ON L9G 3K9

Deadline December 10, 1990.

Place your ad in the classifieds.

Peter & Marja can be found on page 15.

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Why not put your ad here!

"Managing in the '90s"

Annual Convention and Banquet

CHRISTIAN FARMERS FEDERATION OF ONTARIO

DATE: **Thursday, November 29, 1990, D.V.**

TIME: 10:00 a.m. - 4:00 p.m. Banquet: 5:30 p.m.

LOCATION: Italian Canadian Club of Guelph
135 Ferguson St., Guelph, Ontario

KEYNOTE SPEAKER: Gerry Hofstra, Professor, Environmental Biology, University of Guelph
"MANAGING IN THE 90s:
TOWARD SUSTAINABLE AGRICULTURE"

LUNCH SPEAKER: Wilson Lippy, Vice-President, Fellowship of Christian Farmers International, Hampstead, Maryland, U.S.A.
"ON FARMING, FAITH AND FELLOWSHIP"

AFTERNOON SPEAKERS: Live interview forum: *"Management Goals in Conflict"*
Interviewer: George Price, Ottawa (retired CBC Farm Broadcaster)
Participants: Glenn Fox, Professor, Agricultural Economics, U of G; Mike Pembry, Editor/publisher/farmer, Terra Cotta, Ont.; Elbert van Donkersgoed, Research & Policy Director, CFFO, Guelph

BANQUET SPEAKER: George Price, Ottawa
CBC Farm Broadcaster for 25 years — retired
"GIANTS, WIZARDS & DWARFS"

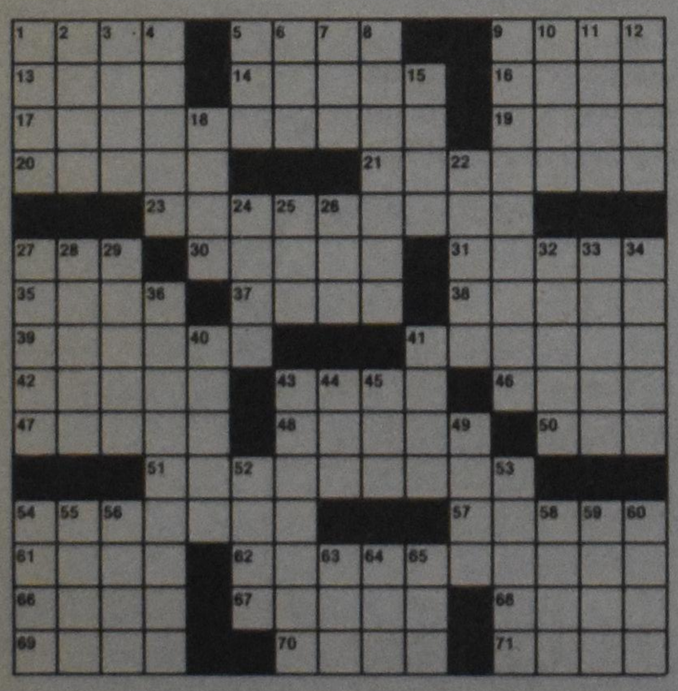
SPECIAL FEATURE: Bart & Joyce Geleynse will entertain us with a mix of music and humour

TICKETS: Convention — $20 per person;
Banquet — $20 per person

To order your tickets, call CFFO office, Guelph (519) 837-1620
Deadline: Friday noon, November 23, 1990

Weekly Puzzle

by James Barrick



ACROSS
1 Teasdale
5 Princely lt. family
9 Story
13 Rainbow
14 Waiting and sitting
16 It's —!
17 Kind of parade
19 Positive
20 Icy rain
21 Left out
23 Global
27 Strike lightly
30 All's opposite
31 A fruit
35 Live — (have a ball)
37 Lab medium
38 Russ. leader
39 Writer Aiken
41 State
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47 Inclined
48 Swords
50 Mao —-tung
51 Of big businesses
54 Bad mark
57 De la Renta
61 Melody
62 Metaphorical
66 Helsinki native
67 Upper crust
68 Singer Redding
69 Manage
70 Energy type: abbr.
71 Nuisance

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1 Rests
2 Seed appendage
3 Paddy plant
4 Out of line
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6 Drunkard
7 — fault (excessively)
8 Authorize
9 Crude
10 Touch on
11 Traditional learning
12 Looked at
15 Partly: pref.
18 School jacket
22 False gods
24 Street
25 Record
26 Letters in genetics
27 Thai money
28 Agreeing
29 — del Este
32 Bungling
33 Germ
34 — nous
36 "The — the Pauper"
40 Thespian
41 On the water
43 Lizard
44 Mil. address part
45 Part of Eur.
49 Where Zeno met
52 Abundant
53 Bar legally
54 Foolish
55 Amerind
56 Edina's state: abbr.
58 Mention
59 Rara —
60 Remainder
63 Hodges of baseball
64 Amerind
65 Chronicle: abbr.

Last Week's Puzzle

P	I	S	A	■	F	E	D	S	■	C	A	B	A	L
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R	E	S	I	N	■	S	I	D	E	■	E	D	E	N
M	E	T	E	D	■	T	E	E	D	■	R	E	N	T

Calendar of Events

Nov. 24	Organ concert by Andre Knevel, 8 p.m., St. George's Anglican Church, Woolwich St., **Guelph**, Ont.
Nov. 24	Arts & Craft Show and Sale, from 10 a.m. - 3 p.m., at Toronto District Chr. High School, **Woodbridge**, Ont.
Nov. 24	Organ recital by John William Vandertuin, 8 p.m., St. James Anglican Church, **Brantford**, Ont. Freewill offering.
Nov. 24	Giant Bazaar & Auction by John Calvin Chr. School and Woodland Chr. High School, from 1:30 p.m., at First CRC, 287 Water St., **Guelph**, Ont. Fun for all ages!
Nov. 24	"Tea & Craft Sale" from 1-4 p.m., Shalom Manor, **Grimsby**, Ont. Come and support our seniors!
Nov. 25	Dutch service, 7:30 p.m., CRC, **Tillsonburg**, Ont.
Nov. 25	City-wide hymn sing, 8 p.m., First CRC, **Sarnia**, Ont.
Nov. 29	RCBPO dinner meeting, 6:30 p.m., Seven Dwarfs Restaurant, **London**, Ont. Speaker: Dianne Cunningham, MPP. For info. call (519) 451-8740.
Nov. 29	CFFO annual convention (10 a.m. - 4 p.m.) and banquet (6 p.m.) at Italian Canadian Club, 135 Ferguson St., **Guelph**, Ont. Keynote speaker: Prof. Gerry Hofstra. Banquet speaker: Mr. George Price, retired CBC farm broadcaster.
Nov. 30	"Music for Advent," first of the Redeemer College choral concerts with conductor Chris Teeuwsen and the Redeemer College Concert Choir at 8 p.m., Redeemer College, **Ancaster**, Ont. For tickets call (416) 648-2131.
Nov. 30	CCM (Niagara Chapter) meets at 8 p.m., Bethany CRC, **Fenwick**, Ont. Topic of study: Art. 5, Belgic Confession.
Dec. 1-7	Fall Advent concerts by the Adoramus-Maranatha Choir with the Excelsior Brass Band. Starts 8 p.m. **Dec. 1:** Faith CRC, **Burlington; Dec. 7:** Bethany CRC, **Fenwick**, Ont.
Dec. 5-11	Dutch organist Herman van Vliet in concert. All concerts start at 8 p.m. **Dec. 5:** Free Reformed Church, **Chatham**, Ont.; **Dec. 6:** Simcoe St. United Church, **Oshawa**, Ont.; **Dec. 7:** Can. Ref. Church, **Beamsville**, Ont.; **Dec. 8:** First CRC, **Hamilton**, Ont.; **Dec. 11:** Maranatha Can. Ref. Church, **Fergus**, Ont.
Dec. 6	Celebration on the occasion of the retirement of Rev. and Mrs. Joosse, 7 p.m., Baptist Church Hall, **Kentville**, Nova Scotia.
Dec. 8	Christmas concert — massed choir and organist Andre Knevel. At 7:30 p.m., Dundas Street Centre United Church, **London**, Ont. Free-will offering.
Dec. 9	Dutch service, led by Rev. H. De Moor Sr., 3 p.m., CRC, **Ancaster**, Ont.
Dec. 9	"Advent Wijdingsdienst," an evening of Dutch advent and Christmas music, with scripture readings, poetry, music for choir, brass ensemble, organ and communal singing. Musical direction Gerzinus Hoekstra. At 8 p.m., Covenant CRC, **St. Catharines**, Ont.
Dec. 11	RCBPO breakfast meeting, 7:30 a.m., Surf Restaurant, Brant St., **Burlington**, Ont. For reservations call (416) 524-1203.
Dec. 19	Christmas concert by the OCMA, Leendert Kooij director, with Andre Knevel at the organ. At 8 p.m., Rehoboth CRC, **Bowmanville**, Ont. For tickets call (416) 636-9779.

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Tel. (519) 537-6422

Nederlandse Kerstzangdienst
met medewerking van het Kerkkoor

Wij hopen D.V. twee diensten te houden:
Zondag, 2 december 1990, 7:30 n.m.
Zondag, 9 december 1990, 7:30 n.m.

► Call for Students — Classis Chatham ◄

Any student from Classis Chatham who has applied to Calvin Seminary or its S.P.M.C. program for the purpose of full-time ministry in the CRC and who is in need of financial assistance for the coming academic year is asked to request application forms from the

Secretary Rev. Wieger DeJong
Box 190, West St. Straffordville, ON N0J 1Y0

The *completed* application form must be in the secretary's hands not later than February 16, 1991, *or the application will not be processed.* Also, *first-time applicants* should reserve the evening of March 4, 1991, for an interview with the Student Fund Committee.

Church News

Christian Reformed Church

Address change

Edmonton: First Christian Reformed Church, P.O. Box 9165, Postal Stn. "E," Edmonton, AB T5P 4K2.

New clerk

L. (Bert) Nyboer, mailing address same as church above; phone: (403) 484-1037.

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Books

Robert VanderVennen, book review editor

Everyday life

The computer moves into human space

The Invasion of the Computer Culture, by Allen Emerson and Cheryl Forbes. Downers Grove, Ill.: InterVarsity, 1989. ISBN 0-87784-515-8. Softcover, 189 pp., $11.65. Reviewed by Helen Tangelder, Winchester, Ont.

To anyone who is not working with computers, the terms "artificial intelligence" and "computer mentality" sound strange. We cannot escape computers. We were reminded of this at our house the other day when we had to get Blue Cross information. By simply dialing the Toronto office and giving them our policy number, we had instant information — all on the computer. There are computers at the supermarket checkout counter, in "talking dolls," in our cars, our word processors, and the portable computers designed for carry-on luggage on the plane.

What is "artificial intelligence"? Cheryl Forbes, along with her husband Allen Emerson explains that artificial intelligence is "the grand enterprise of writing computer programs that can do things that we would consider intelligent if done by human beings — the enterprise of constructing a mind, and that the workings of the human mind can be completely explained in the computational language of programs."

This is scary to me! We may be the last generation to believe that intelligence, life and consciousness are unified only in the human being. Artificial intelligence is seen as the beginning of a great adventure, as important as writing and the printing press to the mind and thought.

The authors describe the history of the computer, which started as far back as 1936 with Alan Turing, a British mathematician. They trace developments up to the present-day, including the new and upcoming neuron computer. The mind, as we know it in the human brain, may come to exist in the programmed neuron computer. We will know that these machines will have those powers when we talk to them and listen carefully to what they have to say.

Is this all possible? It may be closer than we dare to imagine or think. One day there may be a computer on the shelf that will know our feelings and thoughts, just like the human mind.

Minsky, a psychologist at the Massachusetts Institute of Technology and a secular thinker, has coined the phrase "society of mind," which describes the mental life and processes of the human being. He maintains that the mind is only a complicated machine which some day will be able to be programmed into the computer.

Where does all this lead? Can we as Christians accept what is being done in the world of computers? I found the chapter on "adjusting to the age of the computer" very revealing. No doubt you know couples where one of the spouses is hooked on the computer, shuts himself up in the room for hours "playing with his toy." Studies have been made on the effects the computer has on family relationships and the tensions it causes when this "thing" comes in between the marriage partners. Or a child becomes mesmerized as he or she plays video games or works at the computer in the classroom.

Computer is more than a thing

The computer is not just a "thing." The child asks: "What is this 'thing' that can talk, answer my questions, and win a game?" Sherry Turkle, a psychologist, has studied computers' influences on both children and adults. Certainly we must come to terms with this technology. "The computer upsets neat divisions because it is a marginal object — it is a thing, and yet it has a piece of a mind within it."

Can a machine, then, have emotions? Yes, according to Minsky, who says that emotions are only a variety of thought, and these thought processes can be transformed on to the computer. How far does one go with this kind of thinking? The scientists at MIT are studying the possibility and theory of putting the human soul into the machine. Then the question comes: will these souls be sinless? Will there be forgiveness, and will relationships be built up? Today's specialists are working very hard to make something in their own human likeness. It reminds me of God's own creation: "Let's make man in our image."

Reading about artificial intelligence and neuron computers is technical and foreign to the uninitiated. The more scientific the computer specialists are, the more religious are the terms they have to use. The computer requires not merely the language of the sciences, but also the language of theology. Terms such as "it will minister to our needs," "has the immortality in a chip," and "has a list of commands" are frequently used.

Christian perspective

Forbes and Emerson don't stop at what the computer is and what future it has in store, but they go further and tackle questions from a Christian point of view.

They observe that people with a computer mentality do not understand what "understanding" is all about. "The computer mentality does not seek to fathom the secrets of nature, it doesn't seek to control or to exploit it. Rather, it wants to escape from the natural into the world of the artificial, freeing itself of genetic constraints and becoming the creator and controlling force behind the empire of reason."

I am grateful for the appendix: "What can we do?" Forbes addresses herself to parents, who should instil into their children the habit of reading good books and introducing them to the world of literature; books come to life in the mind of the reader and the mind can create the action, events, people, thoughts and feelings which are not possible in the artificial world of the computer. In this connection Christians confess that "the Word became flesh and dwelt among us," and that we shall "not live by bread alone, but by every word that comes from the mouth of God."

Allen Emerson and Cheryl Forbes are both professors at Calvin College, Grand Rapids, Mich. This book is a must. It gives a direct answer to how Christians are to cope with today's technology. It is slow reading, because it is packed with information. But it is well-worded and concise and worth the effort.

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Friends of God

Wayne Brouwer

Throw-away people

"Do not cast me away when I am old; do not forsake me when my strength is gone ...." (Ps. 71:9).

There's an ancient legend that tells of a remote mountain village where people used to send their senior citizens out in the woods to die. The village had an eye to the future, and felt that those beyond a certain age would only slow down progress or use up valuable resources to no economically profitable end. When you reached a certain age, you weren't "put out to pasture" or "put out of your misery"; rather, you were put out of other people's way!

The legend has a wonderful ending, though. At one point the villagers decided to build a huge meeting hall. Only the tallest and straightest of trees could be used in constructing its main supports. But there was a problem: the logs were so long and straight that it was virtually impossible to tell top from bottom once they were cut. It may seem like nothing; yet if the posts were to be installed upside down, the strength would be lacking and the building would be in danger of collapse.

One young man claimed to know the solution. He bargained with the community to share his insights if they would agree to stop sending the older folks of the village off to die.

The immediate needs forced the villagers to give into his terms. But instead of giving them the needed information, he led his grandfather from a secret hiding place. The elderly gentleman had been a woodsman all his life and now provided the wisdom and insights that can only be gained through years of experience. In that moment, according to the legend, the villagers realized how foolish they had been. And from that day on, the elderly were given an honoured place in the village.

Out of sight, out of mind?

"Yes," we say, "that's the way it should be! Senior citizens have so much to contribute, so much to offer, so much to tell us! Our society would be poorer without them!"

But is that really the way we live? Maybe we look to a few of our elders who have some indispensible wisdom we need, like the grandfather in the legend. But what of those who have little to offer in terms of "profitable" knowledge or skills? I know too many lonely elderly people who find themselves "throw-away people." They are tolerated at best, forgotten at worst, and unquestionably bypassed in the fast-track of main-stream society.

Even in Japan, which has historically revered its older members, things are changing. Some time ago Ronald Yates wrote an article for the *Chicago Tribune* in which he interviewed a 76-year-old former gardener in a tiny Tokyo apartment. "I don't like this new Japan," he said. "It is a lonely, cold place .... Everything is electronic, nothing human. Even my two daughters are more concerned with their kitchen appliances than with their father."

No wonder Lord Byron penned these lines:

My days are in the yellow leaf;
The flowers and fruits of love are gone;
The worm, the canker, and the grief,
Are mine alone!

It can be that way in the church too. With the best of our theology, we still have to acknowledge that the focus of our faith is a Man in his "prime," a Jesus who lives on forever as a robust young fellow in his early 30s.

An elderly priest once spoke about his disillusionment with the Christian faith in these terms: "I am an old man and my life has been spent as a soldier of Christ, and I tell you that the older I grow, the less Christ's teaching says to me. I am very conscious I am following the path of a leader who died when he was less than half as old as I am now. I see and feel things that he never saw or felt. I know things he never seems to have known .... Am I at fault for wanting a Christ who will show me how to be an old man? All Christ's teaching is put forward with the dogmatism, the certainty and the strength of youth ...." (Dustan Ramsey, *The Fifth Business).*

If life is for the young, is religion too? That's the question that haunts the psalmist when he cries to God: "Do not forsake me when I am old!"

Somehow he gets beyond the doubts to a renewal of his faith. But that doesn't make the pain of his struggles any less real. Or the alienation he can feel in a youth-focused society.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.